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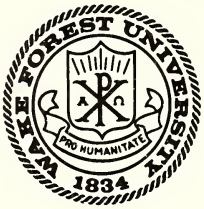

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MINUTES

OF THE

ONE HUNDRED AND FIRST ANNUAL SESSION

OF THE

SANDY CREEK BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

MT. GILEAD, CHATHAM COUNTY, N. C.,

September 30th—October 3rd, 1859.

RALEIGH:

BIBLICAL RECORDER PRESS.

1859.

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Proceedings.

MOUNT GILEAD, Chatham County, N. C., September 30th, 1859.

The Sandy Creek Baptist Association met with the church at this place. In the absence of Elder Stephen Gilmore, appointed for that purpose, the Introductory sermon was preached by Elder A. Weaver, from Mat. 21 : 3—"The Lord hath need of them."

After a short intermission for dinner, the delegates assembled for business, and were called to order by Elder W. Lineberry, former Moderator.

Religious exercises by Elder G. W. Purefoy.

The letters were then read, showing the appointment by their churches of the following delegates, viz:

CHURCHES.	DELEGATES.
Antioch,	J R Ward, A P Strowd, T J Strowd.
Brush Creek,	B M Stinson, R B Paschal, Robt Lambert.
Bear Creek,	Elder A J Gilbert, Jas Gilbert, N F Philips.
Bethlehem,	Nathan Fry,* J M Hannon,* W H H Lawhorn.
Bethel,	Elder Manly Andrews, A J Loyd, J Q Loyd.
Cedar Falls,	Eli Coble,* P M Baldwin, H B Marley,*
Columbia,	J Whitehead, J E Teague, J G Marsh.*
Chapel Hill,	P H McDade, W B Harrel, J L Stuart.
Cool Spring,	G Temple, J J Gilmore, D O Bryan.
Crane's Creek,	Jos Rogers, W C Thagard, H Rogers.
Emmaus,	C Justice, E H Straughan, W A Lineberry.
Friendship,	E Q Sowell, W D Dowd, J C Dowd.
Fayetteville,	Elder James McDaniel* J F Marsh, J H Taylor.
Gum Spring,	G Moore, A M Harwood, J S Lasiter.
Juniper Spring,	C S Harwood, A Mucle,* H B Thomas.*
Loves' Creek,	D Hackney, N B Bray, N H Dixon.
Lystria	A J Rigsbee, Allen Ellis, A J Robertson.
Mineral Spring,	R P Jones, A J Emmerson, W J Lambert.
Mays' Chapel,	Elder Stephen Gilmore, J Tyser, Wm White,
Moon's Chapel,	T W Mathews,* G C Underwood M Siler.
Mt. Gilead,	A S Garner, John Hackney, H Bryan.
Mt Carmel,	S T Lindsey, J M Cheek, R Daniel.
Mt. Zion,	Elder E Crutchfield, J H Butler, H Kivett.*
Mt. Olive,	Wm Robertson, Samuel Lewis, G Moore.
Mechanics' Hill,	Elisha Cagle,* B Manus,* G W Davis.*
Pleasant Grove,	T W Womble, J L Stone, J Dowdy.
Pittsboro',	Benj Gilbert, Hasten Poe, J Thompson.
Rives' Chapel,	R D Burke, J E Watson, J R Marsh.
Rock Spring,	R C Poe, J C Dismukes, S Moore.
Rocky River,	Elder Wm Lineberry W A Duncan, W Jones.
Sandy Creek,	Zale McDaniel, L York,* S S Siler.*
Fall Creek,	C Jones, S H Jones,* T Brewer.*
Charthage,	Elder N Richardson, J H Warner,* B P Person.*

On motion, proceeded to the election of Moderator. Elder W. Lineberry elected.

Appointed Elder E. Crutchfield, P. H. McDade and J. S. Lasater, a committee of Arrangements.

On motion, the Pastor and Deacons of Mt. Gilead Church, were appointed a committee on Religious Exercises.

Adjourned until to-morrow morning, 9 o'clock.

Prayer by Elder T. S. Yarbro.

*Absent.

SATURDAY MORNING, 9 o'clock, Oct. 1st.

Met according to adjournment. Prayer by the Moderator.

The minutes of last session read and approved.

The committee of Arrangements reported. Report adopted.

The Rules of Order read and adopted.

Correspondents from sister Associations invited to seats with us.—T. D. Oldham from Beulah, and Leroy Mitchell and Marmaduke Williams from the Raleigh Association, presented themselves and were cordially received.

Ministering brethren present invited to seats with us. Elders G. W. Purefoy, O. Churchill, Levi Thorn, T. S. Yarbro and A. Weaver, accepted the invitation.

Appointed the following committees, viz:

On Finance—James Whitehead, R. B. Paschal, and Wm. Robertson.

On Church Letters—W. D. Dowd, Wm. White, and Robert Lambert.

On Baptist State Convention—Dr. W. B. Harrel, J. S. Lasater, and J. L. Stone.

On Temperance—Elder E. Crutchfield, N. F. Philips and W. A. Duncan.

On Foreign Missions—A. P. Strowd, J. R. Marsh, J. M. Cheek,

On Domestic Missions—Elder Manly Andrews, D. Hackney and T. W. Womble.

On Periodicals—R. P. Jones, A. J. Rigsbee and N. B. Bray.

On Sabbath Schools—P. H. McDade, G. C. Underwood, and G. Moore.

On Election for Sabbath Preaching—Jordan Tyser, John Thompson and R. C. Poe.

Called on correspondents to sister Associations to report.

Those appointed to Flat River, did not attend.

Those appointed to Beulah, did not attend.

Those to Raleigh did not attend.

Those to Pedee, did not attend.

Some of those appointed to Liberty, attended.

The Circular Letter, written by Elder Thorn, was read, and, on motion, referred to the following committee—Elders G. W. Purefoy, A. Weaver, and brethren A. J. Emerson, D. Hackney and William White.

A. J. Emerson appointed to write a Circular for next year.

Elder N. Richardson appointed to preach the Introductory sermon at the next Association—Elder S. Gilmore alternate.

Ordered that the Carthage church be added to the third section.

At the request of the Cedar Falls Church, the Association appointed the following presbytery for the purpose of ordaining brother P. M. Baldwin to the Gospel Ministry, viz:—Elders Levi Thorn, G. W. Purefoy, N. Richardson and J. C. Wilson.

Received a package of minutes of the Pedee Association, by the hands of P. M. Powel, the Moderator of that Association.

The Trustees of the Mount Vernon Male and Female Seminary, presented their report, which, on motion, was laid on the table.

61557

The following resolution was received, and, on motion, laid on the table:

Resolved, That this Association earnestly recommend to the brethren and friends of learning, generally, the Mount Vernon Male and Female Seminary, desiring heartily the discharge of its present liabilities by subscription.

The Association now called off till half past one o'clock.

SATURDAY, half past one o'clock.

On motion, the resolution concerning the Mt. Vernon Seminary taken up. After interesting speeches from many brethren, it was again laid on the table, to be taken up this evening at 7 o'clock.

The committee to superintend the election of preachers for Sabbath, reported that Elders L. Thorn, N. Richardson and A. Weaver, were elected. Elder Thorn was requested to preach a Missionary sermon.

On motion, the following ministers were added to the presbytery to examine and ordain brother Baldwin, viz:—Elders A. Weaver, E. Crutchfield, W. Lineberry and T. S. Yarbro.

Adjourned till 7 o'clock. Prayer by Elder E. Crutchfield.

SATURDAY EVENING, 7 o'clock.

Met according to adjournment. Prayer by Elder A. Weaver.

The resolution concerning Mount Vernon Seminary taken up, and, after farther discussion, passed.

Agreed that the Association go into an election for nine Trustees, Monday morning.

A constitution for a Sunday School Society was presented by bro. P. H. McDade, which was unanimously adopted.

Adjourned till Monday morning, 9 o'clock.

Prayer by Elder T. S. Yarbro.

SUNDAY, October, 2nd.

The ministers appointed to preach to-day, met a very large congregation at the stand. The services were opened by Elder N. Richardson, from Romans 5: 1—"Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ."

Elder Thorn preached a Missionary sermon from 2nd Peter 3: 11, 12—"Seeing, then, that these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation, and godliness.—Looking for, and hasting unto, the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat." Elder M. T. Yates, just on his departure for China, delived a short address, after which, a collection was taken up amounting to $87 60. Elder A. Weaver preached at three o'clock from Romans, 5: 11—"And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." We trust, a lasting impression was made by this day's service.

At night there was a mass meeting held on the subject of Sabbath Schools. Interesting addresses were delivered, which, we hope, will be productive of much good.

Brother P. M. Baldwin was ordained to the gospel ministry, by the presbytery appointed for that purpose.

MONDAY MORNING, 9 o'clock, Oct. 3rd.

Met according to adjournment. Prayer by brother A. J. Emerson.

The names of the delegates called and absentees noted.

Proceedings of Saturday read and approved.

Agreed that the Association give place at 1 o'clock for the meeting of the Itinerant Board.

The committee on Church Letters reported. (A.)

The committee on Baptist State Convention made their report, which after interesting speeches, from the chairman, Dr. Harrel, P. M. Powel, Elder A. Weaver and others, was adopted. (B.)

The committee on Temperance reported. (C.)

The subject of the Mt. Vernon Seminary again taken up, and the following adopted:

The Trustees of the Mt. Vernon Seminary, agreeing to surrender the entire property of the Seminary to the Sandy Creek Association, upon condition that said Association would undertake, and discharge its present liabilities; whereupon, the Association appointed the following Board of Trustees:—G. W. Purefoy, J. S Lasater, D. Hackney, J. W. Hackney, Robert Lambert, J. C. Wilson, W. D. Dowd, J. L. Stuart, P. H. McDade, in its own name, to raise the necessary funds and pay off said liabilities, upon condition, that the certificates of stock held in the same, by the stock-holders therein, be surrendered, and that the present Trustees relinquish said property, as aforesaid, to this Association, and its Trustees in trust. The following persons were elected, out of whom vacancies occuring in the Board of Trustees may be filled:—Wm. White, Wm. P. Wren, Wm. Andrews, J. T. Brooks, J. R. Marsh, E. H. Straughan, R. B. Paschal, Eld. E. Crutchfield A. J. Emerson, Elder N. Richardson.

The committee on Education reported. (D.)

The committee on Foreign Missions reported. (E.)

The committee on Finance reported. (F.)

Ordered that the Sabbath collection be equally divided between the four objects of the Convention.

Appointed the following correspondents to sister Associations, viz:

To Flat River—Elder S. Baldwin, Elder T. S. Yarbro, Elder Orin Churchill, W. B. Harrel, P. H. McDade.

To Beulah—Elders S. Gilmore, G. W. Purefoy, A. P. Strowd, E. H. Straughan, J. M. Cheek, J. L. Stuart.

To Raleigh—Elders J. C. Wilson, T. S. Yarbro, J. S. Lasater, W. Griffin, T. W. Womble.

To Liberty—Elders E. Crutchfield, P. M. Baldwin, G. C. Underwood, C. Justice.

To Pedee—Elders N. Richardson, A. J. Gilbert, W. D. Dowd, A. J. Emerson.

The committee on Domestic Missions, reported. (G.)

On application, a letter of dismission was granted to the Fayetteville church.

Adjourned till 7 o'clock. Benediction by the Moderator.

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7 o'clock, P. M.

Met according to adjournment. Prayer by Elder P. M. Baldwin.

Agreed that the time of the next meeting of this Association be the Tuesday before the first Sunday in October.

Appointed the next Association to be held at Gum Spring, Chatham county, to commence Tuesday before the first Sunday in October.

The report of the Board of Itineracy, was read by W. D. Dowd, Chairman. (See Appendix.)

Elder A. Weaver, missionary of the Board, and D. Hackney, treasurer of the Board, read their reports, which were entirely satisfactory.

The following resolution, was past unanimously:

Resolved, That the thanks of this Association, are due, and are hereby tendered to the brethren and friends of this vicinity, for the very kind and hospitable entertainment of its members during their session.

On motion, adjourned to the time and place of next Association.—Prayer by the Moderator.

WILLIAM LINEBERRY, Moderator.

E. H. STRAUGHAN, Clerk.

STATISTICAL TABLE.

CHURCHES.	CLERKS.	RESIDENCES.	Baptized.	Received by letter.	Restored.	Dism'd by letter.	Excommunicated.	Dead.	Total.	Contributions.
Antioch,	D M Durham,	Clover Garden,	7	2	..	2	2	1	137	$2 00
Brush Creek,	R T D Fooshee,	Brush Creek,	3	..	..	..	..	1	90	1 00
Bear Creek,	N F Philips,	Carbonton,	18	4	..	7	3	..	162	2 00
Bethlehem,	Daniel Hannon,	Carthage,	15	..	..	2	..	1	136	2 00
Bethel,	Ruffin Andrews,	Chapel Hill,	..	..	..	5	..	..	91	2 00
Cedar Falls,	H B Marley,	Cedar Falls,	..	..	..	9	5	4	92	1 50
Columbia,	J G Marsh,	Cedar Falls,	..	1	.	9	3	..	50	1 50
Chapel Hill,	P H McDade,	Chapel Hill,	6	4	..	15	3	3	151	3 00
Cool Spring,	D O Bryan,	Buffalo,	1	1	..	4	..	1	53	1 50
Crane's Creek,	Hiram Rogers,	Crane's Creek,	..	1	..	..	..	..	14	75
Emmaus,	C Justice,	Hadley's Mills,	..	..	1	.	2	2	93	1 50
Friendship,	J H McLamore,	Carthage,	..	..	..	..	..	..	36	1 00
Fayetteville,	George Sloan,	Fayetteville,	..	..	..	..	..	..	402	3 00
Gum Spring,	J S Lasater,	Haywood,	..	2	..	..	..	1	106	2 00
Juniper Spring,	W J Thomas,	Long Street,	..	1	..	..	..	..	50	2 00
Love's Creek,	Henry Dorsett,	St Lawrence,	15	1	..	5	1	2	101	2 00
Lystria,	J J Rigsbee,	Chapel Hill,	2	..	..	..	2	..	94	2 00
Mineral Spring,	W J Lambert,	Brush Creek,	..	1	..	3	..	..	70	2 00
May's Chapel,	Jordan Tyser,	Pittsboro,	1	1	..	4	..	6	117	2 00
Moon's Chapel,	Thomas Marley,	Marley's Mills,	3	1	..	1	..	..	46	1 50
Mt. Gilead,	J W Hackney,	Hackney's X R,	3	..	..	..	2	..	71	1 50
Mt. Carmel,	S T Lindsey,	Chapel Hill,	8	3	1	..	1	2	44	1 00
Mt. Zion,	E G Brothers,	Patterson's Store	15	..	..	4	1	2	53	1 50
Mt. Olive,	Samuel Lewis,	Hadley's Mills,	..	..	..	..	1	1	53	1 50
Mechanics Hill,	L C Stutts,	Carthage,	3	..	..	..	..	1	29	
Pleasant Grove,	T W Womble,	Grove,	19	4	3	5	..	..	62	1 25
Pittsboro,	J Thompson,	Pittsboro,	..	1	..	..	..	..	16	50
Rive's Chapel,	J R Marsh,	St Lawrence,	7	..	..	1	..	..	86	2 00
Rock Spring,	J G Dismukes,	Pittsboro,	..	..	..	..	..	1	47	1 50
Rocky River,	W A Duncan,	Mudliek,	2	1	..	..	..	3	46	1 25
Sandy Creek,	S S Siler,	Marley's Mills,	..	..	..	..	..	2	45	1 00
Fall Creek,	Chesley Jones,	Fall Creek,	14	1	..	..	..	..	42	1 50
Carthage,	J H Warner,	Carthage,	..	..	..	..	..	..	20	1 00
			142	30	5	76	26	34	2705	$51 75

Appendix.

B.

REPORT ON BAPTIST STATE CONVENTION.

DEAR BRETHREN:—Your committee beg leave to report the following:

As members of the great Baptist family, we heartily approve of all the objects of our State Convention, and especially that of raising up and sending out those, who preach the unsearchable riches of Christ, in destitute places in our own land. As an associated body of christians, having the interest of our Master's cause at heart, and earnestly desiring the wide-spread promulgation of the blessed gospel among our fellow-men, we would urge on this Association the importance of sustaining, *liberally sustaining* our State Convention. We, therefore, recommend the passage of the following resolution:

Resolved, That we earnestly request every church within the bounds of this Association, to inform themselves on the objects and operations of our State Convention, and to appoint delegates to the next meeting of that body, who shall carry up liberal contributions for the benevolent objects in which it is engaged.

W. B. HARRELL, Chairman.

C.

REPORT ON TEMPERANCE.

Your committee on Temperance beg leave to report. That whereas intoxicating drinks have been heretofore used by many of our brethren greatly to the dishonor of Christ, and his cause in the bounds of this Association, and elsewhere, and still is the bane of many churches, we your committee suggest that this Association advise the churches to discountenance to the fullest extent, this God-dishonoring, and self destroying practice. Respectfully submitted.

E. CRUTCHFIELD Chairman.

D.

REPORT ON PERIODICALS.

Your committe on Periodicals have had the subject under consideration; and beg leave to report.

That as the importance of a religious literature in the family, cannot be over estimated, therefore

Resolved, That every Baptist household ought to be supplied at least with our own denominational organ, with our Missionary Journals, and with a good Sabbath School paper.

Resolved, That as the *Biblical Recorder* is the organ of our denomination in the State, it is the duty of Baptists to patronize it. If it be not already, all that we could wish it to be, as a religious Journal, we feel a strong confidence that it will be made entirely worthy of our support.

Resolved, That we earnestly recommend to this Association the Sabbath School paper, published at Nashville Tenn. by Graves and Marks, and the *Commission* and *Home* and *Foreign Journal*, published at Richmond Va., as well calculated to meet the wants of our people in the above respects. Respectfully submitted.

R. P. JONES, Chairman.

E.

REPORT ON FOREIGN MISSIONS.

Foreign Missions brethren, is a subject which has to some extent engaged the attention of the churches of this Association, and when we contemplate man in his fallen state, sitting in heathenish darkness, when God in his Providences and unbounded favor, has seen fit to give us a place in this land of freedom, and where the Lamp of Revelation has shed its benign and saving influence upon our minds, and enabled us thereby through faith in Christ, to partake of the bread of eternal life, we ask is it possible that we can as God's children, and as faithful stewards of our Lord, withhold from our fellow-beings this bread which if a man eat thereof he shall never perish. China, brethren, as you heard from bro. Yates on the present occasion is ripe for the gospel sickle, and now we ask shall we withhold this glorious gospel from them by refusing to send them men and money, the command is "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved." Brethren we concur with bro. Thorn's idea advanced in his sermon, the command go preach is not binding alone on the ministers, we should preach with our money, with our property, for we are not our own, and that which we claim to hold as ours, is nothing more than a loan from God. Notwithstanding we have the gospel preached to us, and the Bible the pure word of God in our houses, there are scores and hundreds in our own happy State who are destitute of the means of eternal salvation, and if a brother see a brother have need, and withholds from him those things that would contribute to his happiness, the question is asked how dwelleth the love of God in that man. China, Africa, and every other destitute portion of the world, brethren and sisters, has, in our judgment, rightful claims upon us in this great subject, the subject of their souls eternal salvation. We say we love them, that we desire the salvation of all men, now let us show our love by our works, as faith without works is dead, so love without works is no love in our judgment.

A. P. STROWD, Chairman.

F.

REPORT ON FINANCE.

The committee of Finance submit the following report:

Received from the churches for printing minutes	$51,75
For tombstone for Elder S. Stearn's grave	7,40
For Convention Sabbath collection $87,62, also by the hands of Elder Wm. Linebery, by a sister $10,00,	97,62

Respectfully submitted. JAMES WHITEHEAD, Chairman.

G.

REPORT ON DOMESTIC MISSIONS.

Dear Brethren.—The subject of Domestic Missions is one, that should claim the attention of this body. There is much that can, and ought to be done, for the people in the dark corners of our bounds. We believe that the labors of our Itinerant have been very acceptable, and that it is desirable that he be continued. We therefore hope, and recommend that a judicious system of Domestic Missions be kept up. As bro. Weaver has a report for this Association, we deem it unnecessary to say more.

MANLY ANDREWS, Chairman.

SABBATH SCHOOL SOCIETY.

A Sabbath School Society was formed to hold its annual meetings, with the Association, consisting of two life members and fifty-two annual members.

General W. D. Dowd was elected President.
P. H. McDade, 1st Vice President.
William White, 2nd Vice President.
A. J. Emerson, 3nd Vice President.
D. Hackney, 4th Vice President.
H. M. C. Strowd, Secretary, and E. H. Straughan, Treasurer.

H. M. C. STROWD, Secretary.

ITINERANT BOARD.

Monday, Oct. 3rd.

The Itinerant Board met at 1 o'clock.

Gen. W. D. Dowd President, in the chair.

The Executive Board made their report, which was adopted.

On motion, the report of the Itinerant and Treasurer was ordered to be made to the Association.

The following churches pledged the sums annexed, and appointed the following representatives in the Board.

Antioch—A. P. Strowd, J. R. Ward,	$10,00
Bethel—Elder Manly Andrews,	5,00
Columbia—James Whitehead,	5,00
Cool Spring—D. O. Bryan,	5,00
Emmaus—W. A. Lineberry,	5,00
Friendship—W. D. Dowd,	5,00
Gum Spring—J. S. Lasater, A. M. Harwood,	10,00
Mineral Spring—A. P. Jones,	5,00
Lystria—A. J. Rigsbee,	5,00
Mt. Gilead—John Hackney, $5 Do. for the ladies 5)	10,00
Mt. Zion—Elder E. Crutchfield,	5,00
May's Chapel—William White, Jordan Tyser,	10,00
Brush Creek—R. B. Paschal,	5,00
Rock Spring—R. C. Poe,	5,00
Rocky River—Elder W. Lineberry,	5,00
Moon's Chapel—G. C. Underwood,	5,00
Pleasant Grove—T. W. Womble,	5,00

On motion, proceeded to the election of officers.

A. J. Emerson elected President, E. H. Straughan, Secretary, D. Hackney, Treasurer.

Appointed W. White, J. S. Lasater, and the officers an executive Board.

On motion, adjourned to meet at the call of the President.

A. J. EMERSON, President.

E. H. Straughan, Secretary.

CIRCULAR LETTER, 1859.

Dearly Beloved Brethren:—In accordance with a resolution passed at our last annual meeting, the subject of our present Circular Address, is that of "*Communion.*" It is greatly to be regretted that this subject must be presented, even occasionally, in the shape of controversy; for one should think that a body of christians could proceed in a practice which has been dear to them for eighteen hundred years, and that the high perogatives of conscience were so sacred in every heart, that no one would dare invade, either by ridicule or aspersion, that soul-liberty, and that soul-consciousness of responsibility which form a moral nature; but that if any are out of the way, conscientiously doing wrong, every possible manner of instruction, in all kindness, and gentleness, and love should be resorted to. It is painful, that, in the discussion of this subject, in order to meet the real difficulty, the proper subject matter itself must be cast aside, so as *not* to present a ventible argument on communion, but to vindicate human reason, and the human heart, with an enlightened conscience, amid all the effulgence of Scripture, and History, laboring under the commandments of God, though martyrdom or obloquy be the earthly reward. There is no controversy on the subject of communion, as to the persons to be admitted with *two* simple exceptions. 1st. Whether children, such as, by many are confessed to be members of the church, shall partake of the supper, and, 2nd. Whether, as Bunyan, Hall and Spurgeon, maintain, spiritual minded persons, *unbaptized*, should be invited to the table of the Lord. Both of these questions have been settled by the common sence of christendom, by its common and similar apprehension of Scripture. Children are not allowed to commune, nor do the standards of any people permit any man, however spiritual, but unbaptized, to approach their Eucharistic celebrations. However much the catholic and magnanamous spirit of Bunyan, Hall and Spurgeon, may be lauded, no people follow their examples, so then it is true that christendom knows no controversy on this subject; and it is only by the *singular barbarity* of thousands of professed christians that an address on this subject is at all called for.

Without investigating the doctrine of communion in its every aspect, our communication refers only to what is *reproachfully* called "*close*" *or* "*restricted*" communion. It is supposed that the church members have supplied themselves with some of the many treatises on this subject, and therefore it is deemed superflous to do more, in this letter, than present a few arguments, concisely stated, such as are adapted to every phase of the difficulty, and such as will readily recur to the

mind without reference to books. *Three* arguments will be presented, either of which will be sufficient to answer our opposers. They are first, that "open communion" is *useless*. Unless it can be shown that it would work to some one's benefit, and that we are at liberty to do it, it is needless to urge such a procedure. There are but *three or four* conditions of things under which it has any appearance of being useful. 1st. According to Scripture, and the teachings of all creeds, no one should partake of the emblems of a sacraficed Jesus, who perceives not, by faith, the things symbolized. Hence any argument for the celebration of this ordinance as "a means of grace" for "those who are without," the unconverted, cannot be tolerated. It is a memorial of Christ, and an emblematical exhibition of the spirituality, and the spiritual support of the christian. This would be the greatest paradox among men, that he who is without faith, blind, dead in sins, carnal, and an enemy of Christ, should engage in that which is the culmination of christianity, a faith's reception of Christ into the soul as its "all and in all." The *design* of the supper will show its uselessness to the unconverted, unless we claim for it *more* than the institutor thereof designed it to be.

It was not to bring to the *knowledge* of Christ, but as a token of *remembrance*. 2nd. If it be urged that professed christains, those who are communicants in the different denominations, should be free to commune for *their* spiritual good; it is asked *what* good would they obtain? It must be a specific, not an imaginary good. On a subject of such importance, when the consciences of hundreds of thousands of persons are concerned, surely we may ask for an approximation, at least, to a statement of the good to result. It is confessed that there is more spirituality, and a gracious witnessing of the Spirit, and a brighter apprehension of Christ when *we* celebrate the ordinance than when *other* people do it? This will not be acknowledged. *What* good, then, are these people to derive from communing with *us?*

It is said, "by this means christians would be able oftener to join in this ordinance, and thus grow more rapidly in grace?" If this be *true* it does not prove that we should invite them to *us;* it simply proves that their own people do not celebrate the supper as often as would be beneficial. It is said, "thereby we endorse their spirituality?" Does *that do* them any *specific good?* Of what actual good is it to the soul that *we* or any *men* bear such witness? The great witness of the soul is the *Holy Spirit.* The testimony of *God* is all-sufficient.

Is it that, "It will cultivate a mutual attachment" among the various professed christian bodies? This is the idea of Mr. Hall. But, is it *true?* Even if christians *can* proceed on a system of *policy*, has it acomplished the end proposed? Bunyan, long ago, entered into "The celestial city," twenty-eight years ago Hall joined his blessed company, and now the most gifted man of our race advocates their principles; the Baptist churches in England, to a very great extent, have practiced their teachings, and what is the result? Instead of producing that "mutual attachment," Dr. Cross says, "the Anabaptists are among the least esteemed of all the dissenting bodies." And from necessity, the necessity of self preservation, of self-respect, of *clearing* their consciences, the English Churches are coming back to restricted

communion. Their experience has proved to them, and to us, their folly. 3rd. Now if in every individual case it is useless, it comes to this, we sacrifice our consciences to perform a superflous act, and anything superflous, in christianity, is *superstitious*. And it must be confessed that no one claims any good as a result of open communion unless it shall be for the endorsement of every professed kind of discipleship; so that it is not communing with a person simply as spiritual, but it must be to the acknowledgement of *his* confession of Christ as being scriptural, and therefore an endorsement of the various organizations, claming to be christian communities, to which said person may belong, and he himself as free from disorderly conduct in the constitution and ordinances of christianity. And should we do all this, *what benefit* would it be? Would they be more zealous, more determined in their endeavors to compass sea and land? Or would it remove the lurking suspicion that all is not right? That we could not do if we tried, but surely it is our duty to bear testimony so as to increase that suspicion till all *man-made* ordinances shall be turned from with loathing and disgust. No people practice open communion, and *why* shall *we* be called a "bigoted" people for not doing it? why cannot we, in peace and quietness go on in the convictions of our enlightened consciences? We do the best we know, and the best we have been told. We have listened to the voice of all christendom, and have remembered the exhortation of our Lord, "All therefore whatsoever they bid you observe, that observe and *do*; but do *not* ye after their works, for they say, and *do* not." Now we take it that the voice of the world, as to christian descipleship is concurrent and uniform.

Our second proposition is, that "Open Communion" is senseless.

Open communion is the symbol of *nothing*, it is the exponent of a *cypher*. There is no reason or judgment upon which it can stand. What great fundamental principle is there upon which to base this colossal fabric of a world-wide communion? Is it that we acknowledge each other's organizations as gospel churches, and each other's teachers as gospel ministers,—(we touch not here on old Landmarkism, for what Episcopalian will acknowledge a Presbyterian, or Baptist, or Congregationalist as having a gospel right to the functions of the ministry?)—and is that cordial regard for each other, not simply as men, but as members of institutions, and is there that unanimity of sentiment which a general communion would indicate? An Episcopalian would incur the displeasure of his Bishop, and lose his gown, if dealt with according to church canon, should he officiate in the house of another people, in acknowledged conjunction with them. But a few weeks since a case of this kind occurred. Again, what absolute communion could there be between those, one party of which, denying the other's baptism, would deny also the common rite of sepulture? This has been the conduct of the English church towards all unbaptized persons. So then our close communion is not so close as that practiced by many who toss the word to us as a taunt and a ridicule. The writer of this letter has brothers and sisters buried in "unconsecrated ground" at the north side of the church house, because they were unbaptized. Also how deep and tender must be the regard for each other, how genuine the communion, when the two great English Univer-

sities are determinedly closed against all who will not sign the thirty-nine articles of the Episcopal church! The writer of this Circular was strictly prohibited the opening of his mouth, to pronounce a word of ceremony over a person buried in an Episcopal graveyard, and the grave was permitted to be dug because the person to be buried had been an Episcopalian. At the last meeting of the "Evangelical Alliance," Baptists were not permitted to preach in any meeting house in the city in which that body assembled. How true and hearty communion would have been,—and how sublime the sight of such a heterogeneous mass thus coalesing in holding communion as a common brotherhood! Once upon a time a jubilee communion between Presbyterians and Methodists was appointed. In the morning a good Calvanistic sermon was preached, in the evening a sermon was preached, not like the white of an egg, without taste, but bitter and unsavory to a Presbyterian palate; "without sound or farewell," the good Presbyterians left their dear Methodist brethren to the sole enjoyment of the sacramental supper. And truly, "How *can* two walk together except they be agreed?"

Again, the sentiment of open communion, and the practice of the world, are utterly opposed. If there be no vital difference in our distinctive organizations, why the continued efforts for denominational ascendency? Why in a small village, where one minister, and one house of worship would be enough for all the people, are there four or five ministers and houses, and thus three or four men, and the means of building three or four houses, could be employed in carrying out the Lord's commission—why this state of things, if all are right, all are in order, so much so that all ought to meet around one table, and together, as a brotherhood, celebrate the sacred supper? Open communion with many, we fear, is but a mere banter for a brow-beating purpose, and everywhere exists only as a wild vagary in unrestrained imaginations. It is like a ghost, never seen, but much spoken of. There *must be* LIMITS *somewhere*. The Romanists and Greek, Protestants of every hue, and all Baptists must join, or else it will be restricted communion. Who is prepared for this? The human soul cannot endure such violence. It is not that we can select Pascal and Luther, Chrysostom and Calvin, Bordehou and Knox, Masseton and Chalmers, Beridge and Bunyan, Newton and Rippon, McIlvaine and Saurin, Wesley and the Greek Bishop, who ordained his clergy, but we must join with their co-religionists in a common Eucharist, however opposed in views, and however merged in error. If we understand correctly the peroration of John Angel James' address to the Baptists, he cannot yield that we have the ordinances of the gospel, and yet he must sit with us in our unlawful and perverted doings. Until the watchmen of *Zion* see eye to eye, more clearly than they now do, open communion is violative of every fundamental idea as to the order of God's house.

Was Richard Baxter a good man? Who does not love him and venerate his memory? But how would the world have been mocked by him, and how would the common soul of man have shuddered, if, after crying out, "Let these venal dippers be baptized in *blood*," he should have wiped his mouth and said to them, "come brethren, be-

loved of the Lord, let us sit down together and partake of the memorial of our dying Saviour's love?" Out on the idea of this wide-spread catholicity!—and this fitness of things for an unrestricted communion. What else would it be, but the perpetration of hypocricy and a lie? What but a world's cheat? Not only useless and senseless, but wedeem open communion to be positive disloyalty to God. This is the sentiment that has always operated, in all the ages of Christianity, to keep a pure Church, and provide those witnesses against the corruptors of religion—Whether we look to those, confessed to be our own people, or those claimed by others, who have been destroyed by mystical Babylon, here is the secret—restricted communion. Now were the common remarks, "We expect to be in Heaven together, then why not commune together," and "It is the table of the Lord, and no one has a right to debar another from it," the received doctrine, the whole argument would be changed—If the common understanding of christendom were to that effect, Bunyan and Hall and Spurgeon are the true exponents of the doctrine of communion. But if it be true that the general opinion is correct, and the received doctrine of every sect and people be just, that a public profession of Christ is a prerequisite, if *discipleship* be an indespensible requirement to communion, then open communion *is wicked*. It is wicked, and only wicked, in every aspect, in which it can be viewed.

1st. It is violative of the mind's apprehension of God's teachings as to the order of his house. We understand *Him to say this*, we *do that* —We take that which we all recognize as a *church* ordinance and *drag it from the altar;* we place it without, and thereby assume a prerogative which the Lord has not entrusted to us, and we must answer to the inquiry, "Who hath required this at your hands?" We, for our part, are not prepared for this; our conscientious views of God's truth, must control our action.

But, though it be contended that we are restrictive in our manner of discipling, it is acknowledged that this principle of action is correct,—that discipleship must exist. So then yielding on our part would be violative of the principles of our opposers, as well as our own principles and consciences. Thus would be subverted the crowning characteristics of humanity. What but wickedness, in the forms of disobedience to God and moral suicide, is the result? We must overcome the maturest conclusions, and the impregnable arguments of history and philology, in order to acknowledge any other terms or forms of discipleship than what we now require; and to be free communionists we must so far inhumanize ourselves as to give up belief in testimony, disallow conscience, and trample, in the most vicious manner, upon our understandings: for, to us, no truth is plainer than that the immersing of a believer into the name of the Trinity, by a lawful administrator, is the *only* mode of discipleship; and we claim that in coming to this conclusion, not a single known process, by which the human mind discovers truth, has been untried. Now in our christianity, shall we have Bible or no Bible, conscience or no conscience? Permit us to have the Bible and a conscience; and, behold, we are, if you please, close communion Baptists—and we acknowledge no other reason for being so.

2nd. If there be anything of piety in our veneration for martyrs, if those who have been slain for the testimony of Jesus are acceptable to God, we *therefore* argue that open communion is wicked, for it was for this very doctrine, in one other of its bearings, they yielded their lives, and counted them not dear. Let us be encouraged by their blessed memory. What but Ana-baptism, as it was termed, denial of infant baptism, and as a consequent restricted communion, brought so many thousands to offer up their blood as a libation, on the altar of christianity? Does God approve of their course, does enlightened humany rejoice in such soul integrity? Isn't there a musical cadence in their very names? and shall we, without reason, condemn their act and discontinue their testimony? Shall we be guiltless if we do so? In practicing open communion, we should confess that the Baptist church is not a God appointed establishment—we should deny that John was sent to gather a Baptist church, and thus "to prepare the way of the Lord," that the Lord Jesus joined that church by being baptized, and then appointed in it the sacramental supper. The Baptist church would exist no longer if we praticed open communion, on the *terms urged upon us:* for we should become Pedobaptists and Anabaptists at the same time, and cease to be Baptists. It is demanded of us, in free communion, that we acknowledge their ceremony as scriptural baptism. They do not profess to commune but as baptized persons, and thus we should become the countenancers and abettors of what we esteem the grand and central "Pillar of Popery," and should we receive any one to our connection, we should administer the rite anew, and become what we are scornfully called, Anabaptists. Furthermore, we should give countenance to many practices and principles which we have always opposed, such as the idea of priesthood and its various orders, the distortion of church order, the members of which it is composed, and many other things which we deem human additions to God's appointments.

3rd. To yield to the request made, we should act wickedly, because we should give up the *only rod of discipline*, which the Lord has placed in the hands of the church. The Lord has required order and purity in the church, and the only means effectually to secure this, is to excommunicate the disorderly and incorrigible. This we could not do if we practiced free communion; for, if not as Baptists, they would commune with us as members of other bodies, and thus the church would act wickedly in *not exercising that magisterial authority which God has given to her*, and commanded her to execute. Now this one thought is enough to explode the whole argument for free communion, and it applies to Pedobaptists as well as to ourselves.

4th. May we not say it is a most perverse course, which our opposers pursue towards us? Not one of them, in accordance with their decretals, will practice what they demand of us. If they invite others to unite with them, they are regarded as baptized. The Protestant world acknowledges the baptism of the various sects into which it is divided. The terms of discipleship have been complied with, and as to the other differences they profess no conscientious scruples. What shall be said of those who demand of us that, which, rather than practice, they themselves would burn at a martyr's stake? If the burners

of the saints did wrong, what but a vicious proceedure is that which lies at the bottom of that obloquy which is cast upon us for restricted communion? What are they doing but seeking to destroy the inalienable majesty and right of the human soul?

The disregard of human conscience is a *crime*. For that, it is that Rome is to be visited with such an awful overthrow. And what is the cause of all this but our persistent testimony against their human inventions?

Why do not the admirers of Mr. Hall take his definition of free communion, and then practice it? He says, "the practice we are now specifying has usually been termed *strict* communion, while the opposite practice of admitting sincere christians to the Eucharist, tho' in our judgment not baptized, is styled *free* communion." Put that down as a principle of action, and go on with Mr. Hall to say, "No church has a right to establish terms of communion which are not terms of salvation." Show us that in communing with others, we should not be sanctioning what we esteem to be error; for we are ready to admit, with Mr. Hall, that "whatever criminality attaches to the practice of free communion must entirely consist in *sanctioning* the improper conduct of the parties with whom we unite." For the benefit of Mr. Hall's panegyrists, we will quote from his works the following: "Peace should be anxiously sought, but always in subordination to purity, and therefore every attempt to reconcile the differences among christians which involves the sacrifice of truth, or the least deliberate deviation from the revealed will of Christ, is spurious in its origin, and dangerous in its tendency. If communion with a christian society cannot be had without a compliance with rites and usages which we deem idolatrous or superstitious, or without a surrender of that liberty in which we are commanded to stand fast, we must, as we value our allegiance, forego, however reluctantly, the advantages of such a union. Whenever purity and simplicity of worship are violated by the heterogenious mixture of human inventions, we are not at liberty to comply with them for the sake of peace, because the first consideration in every act of worship is its correspondence with the revealed will of God, which will often justify us in declining the *external* communion of a church with which we cease not to cultivate a communion in spirit." Beloved brethren, "Ask for the old paths, where is the good way, and walk therein." "May the grace of our Lord Jesus Christ be with your spirits." Amen.

MINUTES

OF THE

ONE HUNDRED AND SECOND SESSION

OF THE

Sandy Creek Baptist Association,

HELD WITH THE CHURCH AT

Gum Spring, Chatham Co., N. C.,

October 2---6, 1860.

E. H. STRAUGHAN, *Clerk*, Hadley's Mills, N. C.

RALEIGH:
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Proceedings.

GUM SPRING, Chatham Co., Oct. 2nd, 1860.

The Sandy Creek Baptist Association met with the church at this place according to adjournment. The introductory sermon was preached by Elder Stephen Gilmore from Galatians 4 : 18—"But it is good to be zealously affected always in a good thing."

After an intermission of an hour, the delegates assembled for business, and were called to order by Elder William Lineberry, former Moderator. Prayer by Elder J. J. James.

Dr. W. B. Harrell appointed assistant Clerk.

The following delegates presented letters from their churches, which were read and their statistics noted. (See table.)

Antioch,—A. Durham, A. P. Strowd, D. M. Durham.
Brush Creek—R. B. Pasehal, Robert Lambert, H. B. Welch.
Bear Creek—Elder A. J. Gilbert, Oren Andrews, S. Ellis.
Bethlehem—Jesse Muse, J. J. McIntosh, J. J. Richardson.
Bethel—Elder Manly Andrews, A. J. Loyd, M. Cheek.
Carthage—Elder N. Richardson, J. H. Warner, W. W. Hunsueker.
Cedar Falls—Elder P. M. Baldwin, T. Baldwin, J. Dupre.
Columbia—J. R. Pugh, W. F. Lane, A. J. York.
Chapel Hill—P. H. McDade, W. B. Harrell, W. G. Weaver.
Cool Spring—W. Bryan, G. Temple, L. Horniday.
Crane's Creek—Thos. Thagard, T. J. Johnson, W. C. Rogers.
Emmaus—C. Justice, J. B. Clark, W. Ellington.
Friendship—W. D. Dowd, J. C. Dowd, W. J. Webster.
Gum Spring—Elder J. C. Wilson, H. Lasater, Edmond Walden.
Juniper Spring—A. Muckle, J. C. Harward, W. J. Thomas.
Love's Creek—J. J. Haekney, J. T. Womble, A. J. Gillilan.
Lystria—A. J. Robertson, Allen Ellis, J. J. Rigsbee.
Mineral Spring—W. P. Wren, J. H. Crutchfield, W. J. Lambert.
Mt. Zion—Elder A. Weaver, H. Kivett, E. G. Brothers.
Mt. Olive—Elder Levi Andrews, Wm. Robertson, S. Lewis.
Mt. Gilead—J. W. Hackney, Wm. Griffin, A. S. Garner.
Mechanic's Hill—G. W. Davis.
Pleasant Grove—Elder O. Churchill, G. Tedder, M. T. Horton.
Rive's Chapel—E. W. Webster, B. N. Watson, W. H. Burke.
Rock Spring—C. P. Dismukes, J. G. Dismukes, W. J. Eubanks.
Fall Creek—J. A. Scott, Chesley Jones, W. Brewer.

On motion, proceeded to the election of Moderator. Elder G. W. Purefoy elected.

The following committee was appointed to arrange the business of this Association—Elders T. E. Skinner, W. Lineberry, E. Crutchfield, with the Moderator and Clerk.

The Pastor and Deacons of this (Gum Spring) church were appointed a committee on religious exercises.

On motion, ministers present were invited to seats with us. Elder J. J. James, Editor of the "Biblical Recorder;" Elder T. E. Skinner, agent of the stockholders of the Raleigh Female Seminary; Elder B. F. Marable, Corresponding Secretary of the Baptist State Convention, and E. A. Poe of the Tar River Association accepted the invitation.

On motion, adjourned till to-morrow morning, 9 o'clock.—Prayer by Elder T. E. Skinner.

Wednesday Morning, 9 o'clock.

Met according to adjournment. Prayer by Elder B. F. Marable.

The proceedings of yesterday read and approved.

The committee of Arrangement reported. Report received.

Read Rules of Decorum.

Correspondents from sister Associations invited to seats with us.

From Raleigh—Elders J. J. James and T. E. Skinner, and brother M. D. Williams; from Beulah—T. D. Oldham, W. M. Faulkner.

Ministers present invited to seats with us. J. A. Stradley and E. Crutchfield accepted the invitation.

Appointed the following committees:

On Finance—J. W. Hackney, A. Durham, Wm. Griffin.

On Church Letters—Elder W. Lineberry, A. Ellis, W. P. Wren.

On B. S. Convention—Elder B. F. Marable, L. Andrews, W. B. Harrell.

On Temperance—Elder J. J. James, O. Churchill, A. P. Strowd.

On Periodicals—Elders A. Weaver, J. C. Wilson, and bro. J. Tyser.

On Sabbath Schools—P. H. McDade, Wm. White, B. N. Watson.

On Education—Elder T. E. Skinner, J. S. Lasater, W. D. Dowd.

Correspondents to sister Associations called on to report. They generally failed to attend, but upon the excuses rendered were excused.

Some of those appointed to Beulah and Liberty attended, and were received.

Appointed correspondents to sisters Associations as follows:

To Flat River—P. H. McDade, A. P. Strowd, Elders O. Churchill and G. W. Purefoy.

To Beulah—Elders E. Crutchfield, G. W. Purefoy, brethren Wm. Robertson, H. M. C. Strowd.

To Raleigh—Elders J. C. Wilson, O. Churchill, G. W. Purefoy, brother J. S. Lasater.

To Liberty—Elders E. Crutchfield, A. Weaver, brother P. M. Baldwin.

To Pedee—Elders N. Richardson, Wm. Lineberry, E. Crutchfield, brethren P. M. Baldwin, W. D. Dowd, A. J. York.

To Cedar Creek—Elder N. Richardson, brethren J. Tyser, E. H. Straughan.

To Union—Elders J. J. James and T. E. Skinner requested to represent this Association.

Appointed Elder A. Weaver to write a Circular for next Association.

Elder N. Richardson appointed to preach the introductory sermon at next Association.

On motion, agreed that the Association adjourn for the purpose of hearing a sermon by Elder T. E. Skinner.

Adjourned till 2 o'clock. Prayer by Elder A. Weaver.

AFTERNOON SESSION.

Met according to adjournment. Prayer by Elder N. Richardson.

The following bretren were appointed a committee on Religious Instruction of Slaves—Elders J. C. Wilson, E. Crutchfield, A. J. Emerson.

The trustees appointed at last Association made their report. (See Appendix.)

The subject of the Mount Vernon Seminary discussed at considerable length, pending which the Association adjourned till early candle light. Prayer by Elder E. Crutchfield.

WEDNESDAY EVENING, 7 o'clock.

A quorum not being present, adjourned till to-morrow morning, 8 o'clock.

THURSDAY MORNING, 8 o'clock.

The Association met. The Moderator being absent, Elder Lineberry called to the chair. Prayer by Elder J. C. Wilson.

Elder A. J. Emerson from the Union Association, and R. H. Marsh from the Greenville Theological Seminary appeared, and were invited to seats with us.

The Moderator in the chair.

On motion, a committee of five was appointed to whom the whole matter relative to the Mount Vernon Seminary was referred. The committee consists of W. D. Dowd, P. H. McDade, Wm. Griffin, Elders J. J. James, A. Weaver.

The Circular Letter prepared by Elder A. J. Emerson was read, adopted, and ordered to be appended to the Minutes.

The committee on the B. S. Convention made their report, which, after interesting speeches by B. F. Marable, T. E. Skinner, the Moderator and others, was adopted. (See Appendix, A.)

The Association called off to give place to the Sabbath School Society to hold a meeting, which was a most interesting one. Its proceedings will be published.

The committee on Education reported. The Association was entertained by a most interesting address by Elder T. E. Skinner on the subject of Female Education. Report adopted. (C.)

The committee on the Mt. Vernon Seminary made the following report:

The committee to whom was referred the subject of the Mt. Vernon Schools, recommend the adoption of the following resolution:

Resolved, That a special committee of five be appointed who shall have full power and authority to act for this Association in regard to the Mt. Vernon School property, and to make such arrangements or disposition of the matter, as in their judgment may seem to be the best for the Association and other parties concerned, and report to the next Association.

The following committee appointed under this resolution—Elder E. Crutchfield, Elder Wm. Lineberry, Elder Samuel Baldwin, P. H. McDade, J. W. Hackney.

On motion, the Moderator added to the committee.

The committee on Church Letters reported. (D.)

The committee on Finance reported. (E.)

The committee on Sabbath Schools reported. (F.)

The committee on Periodicals made their report, which, after interesting speeches from the chairman, (Elder A. Weaver,) J. J. James and others, was unanimously adopted. (G.)

The committee on Temperance reported. The Association was favored with interesting speeches on this subject by Elder J. J. James, (the chairman,) Elder A. Weaver and others.—Report adopted. (H.)

On motion, adjourned till to-morrow morning 8 o'clock.—Benediction by the Moderator.

FRIDAY MORNING, 8 o'clock.

Met according to adjournment. Prayer by E. A. Poe.

The committee on Religious Instruction to Slaves allowed till next Association to make their report.

The committee appointed at last Association in reference to the publication of the history of this Association made a verbal report through Elder G. W. Purefoy.

On motion, the clerks of each church appointed a committee to supply the ministers and churches with said work.

Appointed the next Association to be held with the Mineral Spring church, 17 miles south-west of Pittsboro, to commence Friday before the 1st Sabbath in October, 1861.

Resolution concerning Female College passed. (See Appendix.)

The following resolution passed unanimously:

Resolved, That the thanks of this Association are due and are hereby tendered to the brethren and friends of this vicinity for the very hospitable entertainment of its members during its present session.

On motion, adjourned to the time and place of next Association. Address and prayer by Elder T. E. Skinner.

Thus closed a most interesting, and we hope profitable session of this body.

G. W. PUREFOY, Moderator.

E. H. SRAUGHAN, Clerk.

STATISTICAL TABLE.

CHURCHES.	CLERKS.	RESIDENCES.	Received by Baptism.	Received by Letter.	Restored.	Dismissed by Letter.	Excommunicated.	Dead.	Total.	Contributions.
Antioch,	D. M. Durham,	Clover Garden,	9	7		3	2	3	141	$ 2 00
Brush Creek,	R. M. Stinson,	Brush Creek,	1			1		1	53	1 00
				2		3			161	2 50
Bear Creek,	N. F. Philips,	Carbonton,								
			88			11	2	5	209	3 50
Bethlehem,	Daniel Harmon,	Carthage,	21	5					117	1 50
Bethel,	Ruffin Andrews,	Chapel Hill,	1	1		2	1		90	1 50
Cedar Falls,	H. B. Marley,	Cedar Falls,	2	1	1	2	1	1	46	1 50
Columbia,	J. G. Marsh,	Cedar Falls,	4	3		10	3		138	3 00
Chapel Hill,	P. H. McDade,	Chapel Hill,		4			1		50	1 25
Cool Spring,	D. O. Bryan,	Buffalo,		1					16	75
Crane's Creek,	Hiram Rogers,	Crane's Creek,		2					95	1 50
Emmaus,	C. Justice,	Hadley's Mills,		2		1			35	1 00
Friendship,	J. C. Dowd,	Carthage,	5	2	2	10			102	2 00
Gum Spring,	J. S. Lasater,	Haywood,	2	2		2	1		51	2 00
Juniper Spring,	W. J. Thomas,	Long Street,	2			1	1		102	2 00
Love's Creek,	Henry Dorsett,	St. Lawrenee,		1			4		97	2 00
Lystria,	J. J. Rigsbee,	Chapel Hill,	26	1	1	5			94	1 50
Mineral Spring,	W. J. Lambert,	Brush Creek,		7		3	1	3	117	2 00
May's Chapel,	J. Tyser,	Pittsboro,	3			1			48	1 50
Moon's Chapel,	Thomas Marley,	Marley's Mills,	9						80	1 50
Mt. Gilead,	J. W. Haekney,	Haekney's X R's,		2		3			40	1 00
Mt. Carmel,	S. T. Lindsey,	Chapel Hill,		2					55	1 50
Mt. Zion,	E. G. Brothers,	Patterson's Store.	7			3	1		58	1 50
Mt. Olive,	S. Lewis,	Hadley's Mills,							29	
Meehanies Hill,	L. C. Stutts,	Carthage,	7	1			1		75	1 50
Pleasant Grove,	George Tedder,	Grove,							16	25
Pittsboro,	J. Thompson,	Pittsboro,	1					1	86	2 00
Rive's Chapel,	J. R. Marsh,	St. Lawrenee,							48	1 50
Rock Spring,	J. G. Dismukes,	Pittsboro,					1		43	1 00
Roeky River,	W. A. Dunean,	Mudlick,	2	1				1	44	1 50
Fall Creek,	Chesley Jones,	Fall Creek,		1				1	27	2 00
Carthage,	J. H. Warner,	Carthage,							45	
*Sandy Creek,	S. S. Siler,	Marley's Mills,								
Total,			190	48	4	61	23	13	2408	$49 15

*No representation. Total last year.

Appendix.

A.

REPORT ON B. S. CONVENTION.

The committee on the Baptist State Convention submit the following:

The Baptist State Convention invites your co-operation and assistance in the high and holy work of Missions. The State Convention is an annual meeting of Baptists for Missionary purposes. It is designed for this great object—that is, that the Baptist *Churches* of North Carolina may work *together* in spreading the gospel. Each Church is a Missionary body. The true question then is, not whether your Church will do *anything*, but whether you will act alone, or in concert with your Brethren throughout the State. If you desire to join your forces with others, the Convention presents the best organization for this purpose. Its objects are four, viz:

1.—Colportage.

This is a work for our own homes. It is the Gospel taking possession of the printing press, and bending it to the service of God—compelling the most powerful agency known to man to become a means of salvation. Every lover of Christ loves Colportage when he comes to know and understand it.

2.—State Missions.

Many parts of our beloved State are neglected by other Missionary bodies, and are appealing to the Convention for help. Here is a great work that the Convention only can perform. It is beyond the reach of Associations and Churches.

3.—Foreign Missions.

Our fields of Foreign labor are ripe to the harvest, and new ones are opening. It is expected that other brethren besides Bro. Yates will leave our good State to labor in foreign fields. Let us be ready to support him, and all others who may go. Let North Carolina send continual greeting to the heathen.

4.—Ministerial Education.

Churches are calling for preachers, Associations are calling, the whole State is crying aloud for men to preach the word. If God has called one to preach, he ought to preach any how; but you know that many are kept back in this age by the want of education. Your own sons and your neighbors' children are in many cases called to preach, and only wait for mental improvement. Send them all to Wake Forest, and do what you can for their support. If they are pious, and licensed by their Churches, the Convention will educate them. We want every young minister in the State to have the advantages of a course of study at our College.

On Pastors mainly depends the success of this work.

B. F. MARABLE, Ch'mn.

B.

REPORT OF THE MT. VERNON BOARD.

The nine Trustees that were appointed at the last Association to receive charge of the premises and Schools at Mount Vernon Springs report as follows:

They met the old Board at the Springs. The old Board proposed to resign every thing into our hands, on condition that we give Trustee bonds for all the indebtedness of the chartered Board. This we did not think we had a right to do by any authority invested in us by the Association; consequently we declined to accede to their proposition, and left matters as they were before.

We hereby tender our resignation to the Association, and beg to be discharged from any further action in this matter.

All of which is respectfully submitted.

GEORGE W. PUREFOY, Ch'mn.

C.

REPORT ON EDUCATION.

The committee on Education beg leave to report:

The day has passed in which the importance of Education needs to be discussed. But while a deep interest is widely diffused, there may be lamentable mistakes made in reference to practical Education. Every community needs a school,

and every community must have one. But it is difficult to sustain so many schools, if not impossible. Experience proves that many schools fail which are commenced. It becomes our duty as wise men, to ascertain the causes of these failures, and use the proper means to prevent them. Your committee recommend that the best policy is to have few schools, and rely upon private enterprises for primary schools. Let the more advanced schools be established upon a solid money basis, from which they will not slide. These permanent schools will create a demand for the primary schools and ensure success to them. The committee would not discourage any Associational effort in sustaining a school. Yet the conviction forces itself upon us, that schools conducted under private enterprise, sustained by the sympathy and co-operation of our brethren, are more successful. We need a good college for our sons.—We have it. And let that college furnish teachers for our primary schools. We need very much a female college in the central part of N. C. based upon a solid foundation—a school of high grade, and at the same time offering facilities for those whose circumstances will not allow a thorough education—a school eminently Baptist, intended for the education of our daughters particularly—one in which they can be taught Baptist principles out of the Bible.

So far as this report refers to ministerial education, we recommend that our efforts be continued in providing the funds for the education of poor young men called of God to preach.

Respectfully submitted,

T. E. SKINNER, Ch'mn.

D.

REPORT ON CHURCH LETTERS.

Your committee on Church Letters beg leave to submit the following:

We find from the letters that Antioch, Bear Creek, Bethlehem, Bethel, Mineral Spring, Mt. Carmel, Mt. Olive, Pleasant Grove, Rock Spring, Fall Creek, Carthage and Columbia have cause cheerfully to offer their tribute of praise to the great Head of the church for the sovereign display of his grace in their midst. While Brush Creek, Cedar Falls, Chapel Hill, Cool Spring, Crane's Creek, Emmaus, Friendship, Gum Spring, Juniper Spring, Love's Creek, Lystria, May's Chapel, Moon's Chapel, Mt. Gilead, Mt. Zion, Rive's Chapel and

Rocky River have not been visited with so gracious a manifestation of the outpouring of God's Spirit, we are happy to learn all are in peace. We find a few of the churches report that they have Sabbath Schools, while others we fear have neglected it.

The churches, as far as we can learn, have their regular Pastors except Chapel Hill, which has no regular Pastor, yet has public worship twice a week in the way of prayer or preaching.

All of which is respectfully submitted,

WM. LINEBERRY, Ch'mn.

E.

REPORT OF THE FINANCE COMMITTEE.

We, the committee on Finance, beg leave to report—

Received from the churches, - - - $49 50

J. W. HACKNEY, Ch'mn.

F.

REPORT ON SABBATH SCHOOLS.

The committee to whom this subject was referred, submit the following as their report:

Dear Brethren,—Inasmuch as the Association have appointed this afternoon as the time for the Sunday School Society to hold its annual meeting, and doubtless a report will be submitted by its Secretary as to what has been done within our bounds during the past year, we will refer you to that report, and will content ourselves by stating, that we regard Sabbath Schools as of vast importance, both in a moral and religious point of view—a great instrumentality for doing good—second only to the preaching of the gospel. Does not the temporal and eternal interest of our children—of the rising generation, appeal to us loudly and strongly in favor of Sabbath Schools? Can we neglect them without incurring great guilt? Does not the responsibility rest upon every christian to engage in, or lend a helping hand to this glorious enterprise? Brethren in the ministry, to you we appeal; although your duties are many and burdensome, we solicit your influence and hearty co-operation in this cause, knowing that you can thereby serve the cause of God and humanity.

To the lay brethren and to the sisters belonging to the

churches of this Association, who desire to do good, we say, there is a field in which you can labor successfully; and we entreat you enter and labor faithfully, and we feel assured that your efforts will be crowned with happy consequences.

All of which is respectfully submitted,

P. H. McDADE, Ch'mn.

G.

REPORT ON PERIODICALS.

Your committee on Periodicals beg leave to report, That they have seen with much pleasure the improvements in the "Biblical Recorder," both in the editorial and mechanical departments, and we have only to regret that it is not more generally patronized. We commend it to the Baptist public as a paper every way worthy of their patronage.

AMOS WEAVER, Ch'mn.

H.

REPORT ON TEMPERANCE.

Your committee on Temperance report, That the use, as a beverage, of alcoholic liquors is a portentous evil in our country, and a vice against which the churches of Christ ought to exert a positive and decided influence. Temperance is a Bible virtue, and its practice essential to the maintenance of christian character. Intemperance in the use of intoxicating liquors by church members, is an offence which no church should tolerate. If any church allow habitual drinking by one or more of her members, she is so far giving her influence to intemperance. Whenever any church member is proven to be intoxicated by the use of spiritous liquors, he should be dealt with by his church and excluded, unless there are unusual circumstances of palliation in his case. Unless the churches take more decided measures to put down liquor drinking by their members, the evil, which is now so great, will be increased. It is also important that the ministers of Christ should say more than they do in their public ministrations in behalf of temperance as a Bible virtue. Respectfully submitted,

J. J. JAMES, Ch'mn.

RESOLUTION.

Resolved, That we have heard with satisfaction of the contemplated establishment of a Baptist Female College in the City of Raleigh, and trust that the great Head of the church may endow our brethren connected with this enterprise, with wisdom from on high, and grant them abundant success in carrying out their noble purpose.

CIRCULAR LETTER.

To the Churches of the Sandy Creek Association:

Dear Brethren:—We are grateful to God our Father for the privilege of addressing you our annual Circular. We desire to call your attention to the nature of the relations which should exist between a Church and its Pastor. The Scripture idea on this subject is indicated by comparing it to that of shepherd and flock. The watchful, tender and constant solicitude of the shepherd should find its equal in the Pastor, and the affectionate confidence with which the flock regard their shepherd, is but a type of the feeling which ought to prevail in the church toward their Pastor. When the Pastor can go in and out before his people, having their confidence, sharing their joys, sympathizing with their sorrows, alleviating their distresses, and fully and cordially sustained in his arduous work by their love and their prayers, it is the holiest and most tender relation known among men. There is nothing like it among all human institutions. Like the family it is of Divine appointment. No Church can be properly nurtured, can have its spiritual wants supplied, can flourish and become strong and efficient unless this relation exists in something like its Divine perfection. Everything which prevents that unity of sentiment, that complete identification of interest, that oneness of Pastor and flock, which Christ intended in its appointment, is a bar to the growth of Churches and the spread of our Redeemer's kingdom. Let us indicate some things which hinder the realization of this beautiful relation in its perfection.

I. Frequent elections. Sometimes it is the case that a man has been Pastor of a church 25 years, and has been elected to that office 25 times. What is the reason of this? Why is it necessary that a Church should find itself without a Pastor once every year? Do you not all know, brethren, the painful suspense you are in when this yearly affliction comes on?—Not only is it painful to both Pastor and flock, but it is a bar to that holy affection and sympathy which should exist. A Pastor may be rooted and grounded in the affections of his people, and yet once each year this tender feeling undergoes the rude shock of an election. Under these circumstances a man mny actually be afraid to love his people as he would, lest the next election may rudely tear them from his heart.—The people cannot love their Pastor as they would, for they must see the holy bond between them sundered. They cannot rest feeling that they have a Pastor, under whose guidance they may grow and strengthen for many years to come;

they feel that they have only a Preacher, and once every year must come the dreadful question, "Where can we get a Preacher?" There is a feeling of insecurity. The idea of permanence, which is so necessary to pastoral success, is destroyed. The connection between Pastor and Church is such an intimate one, that nothing ought to sever it except the necessity of absolute separation. The agreement between the Church and her Pastor ought to be this: "You minister to our spiritual wants, and we will minister to your temporal necessities." A Church may pay her Teacher a stated salary, and *this* must be attended to yearly; but this is no reason why he should be elected annually. Some Churches pay their minister quarterly; by parity of reason, they would elect him quarterly. Brethren, if you will take your Pastors upon the principle that he is yours, and you are his so long as God will prosper the connection, be it months or years, then he will feel that he is called of God to work His will among you, and not that he is an hireling employed by the year to do your preaching. Then you will have his heart's affections and his heart's labors.

II. Another thing which may prevent Pastoral efficiency, is, *frequent changes.* This is often a result of the former.—Many times Churches change their Preacher for no other reason than the fact that the annual election gives them an opportunity of calling some other man whom they like to hear preach. All the Preachers being out of employ once in the year, and each church having a chance to choose any one of them, the brethren will vote for a change merely for the sake of change. Rotation in office will not do for the church. It requires one or two years for a Pastor to become sufficiently acquainted with his people to labor successfully among them. And just as he becomes qualified to do good, oftentimes he is changed off for some other. And by this transitory state of things the preacher finds himself footloose once every year, and at liberty to choose among the churches. The weaker churches thus are exposed every year to the danger of loosing their Pastors, and very often they are at least one-third of the year without a Pastor. For two or three months out of the twelve their committees wander up and down in search of a Preacher. The remedy for this is plain. Let us insist on the *permanence* of the Pastoral office. Let them be elected for life, or as long as God will prosper the connection, and let us learn to consider the connection so holy and divine that neither Pastor or people are at liberty to sever it without

cause. Let the Church select her Pastor with prayer and fasting, and keep him as long as possible, letting one election suffice. Let their hearts become knit together year after year with increasing intensity. Then these heartaches which we so often have about selecting a Pastor will come but seldom.

III. A third cause of Church decline is the application of a wrong principle in the selection of Pastors. Sometimes brethren imagine that the man who can draw the largest congregation will do the greatest things for the Church, and for this preference they incline to give up a faithful *working* man for one of more showy abilities. This is not safe. The Lord does not prosper such changes. The Pulpit may blaze with eloquence while the Church declines, and while they "heap to themselves teachers", Zion languishes. In the hands of a devoted man of less ability, the Church will grow and flourish like a green bay tree, showing that it is not by might, nor by power, but by the Spirit of the Lord. If you have a Pastor who visits you, encourages, warns, rebukes, exhorts, builds up, if he be a Pastor indeed feeding his flock, we beseech you to keep such an one. A man who can keep the Church aglow with love divine, who keeps your christian graces flourishing, will have a congregation, be he great preacher or not.

IV. A fourth difficulty is that many Pastors are so situated that they cannot discharge half their duty. In order to make a support they are constrained to take charge of too many churches. When we consider the importance of Pastoral visiting, when we reflect that preaching is not half the Pastor's duty, that he is under obligation to visit from house to house, to tend the bedside of the sick, to enter the homes of the poor, to comfort the feeble-minded, to warn the unruly, to minister to the distressed, and to perform the various other functions incident to the Pastor's office, we perceive that where one has many churches, a great portion of his work must go undone. If two contiguous churches would support a Pastor and have him always in their midst, he might under such circumstances make full proof of his ministry. But even this would fall short of the New Testament standard, for we are told that they ordained Elders in every Church. We therefore conclude that we never shall have our full measure of success till the ministry are so situated that they can devote the whole of their time to the work. We think that the *nature* and *duration* of the Pastoral office is a subject worthy of consideration, and we beseech you give it careful thought.

Grace, mercy and peace be with you.

SUNDAY SCHOOL SOCIETY.

Gum Spring Church, Chatham Co., N. C., }
October 3, 1860. }

The second annual meeting of the Sunday School Society of the Sandy Creek Association met, according to adjournment, at the time and place of the Association; that body having suspended its session for a time, to give the Society an opportunity to hold its meeting.

The Society was called to order by the President, Gen. W. D. Dowd. The Secretary being absent, on motion, Wm. B. Harrell was elected Secretary pro tem.

The Constitution of the Society was read; after which bro. P. H. McDade, the Vice President of the 1st section, made a very interesting report, in writing, of the Sabbath Schools in his jurisdiction—giving the statistics, prospects, condition, &c., of each. (See report.)

The Vice President of the 2nd section being called on, gave a verbal statement of the Sabbath Schools within his bounds, which was also of much interest. Bro. Wm. White presides over that section.

No official report of Sabbath School operations in the 3rd and 4th sections was presented to the Society, both the Vice Presidents from these sections being absent. Bro. E. H. Straughan, however, reported a Sabbath School at "Emmaus" in a prosperous state. Brother Matthews also one at Moon's Chapel. On motion, the Secretary was directed to make a record of the above reports.

Interesting remarks on the subject of Sabbath Schools—their influence on the church, on society, and the spread of the Gospel, &c., were made by Elder J. J. James, of the Biblical Recorder, Elder Thos. E. Skinner, of Raleigh, and brother P. H. McDade, of Chapel Hill. On motion, resolved that the Secretary purchase and distribute 15 copies of the paper called the "Children's Friend" to each church in the bounds of this Association. The motion prevailed.

A committee of three, consisting of brethren E. A. Poe,

A. Strowd and Wm. White were appointed to solicit subscriptions of membership to this Society.

Brother E. H. Straughan, Treasurer, reported Thirty-three dollars, amount received on memberships last year. The following names were obtained and reported by brethren Straughan and Poe, as annual members of this Society by the payment of One Dollar:—Elder G. W. Purefoy, Elder T. E. Skinner, Elder S. Gilmore, Ochre Mell, B. N. Watson, W. H. Merritt, Thomas Matthews, S. Teague, O. Andrews, Thos. Baker, W. F. Pope, M. T. Horton, J. F. Walden, J. G. Dismukes, D. C. Murchinson, A. Durham, E. A. Poe, Mrs. C. M. White, Mrs. H. Poe, Miss S. O'Daniel, Miss Olivia McDade, B. R. Ward, E. W. Webster.

The following were elected officers of this Society for the ensuing year, viz: W. D. Dowd re-elected President; P. O. address, Carthage, Moore co., N. C. P. H. McDade re-elected Vice President of the 1st section; P. O. address, Chapel Hill, N. C. William White re-elected Vice President of 2nd section; P. O. address, Pittsboro, N. C. D. C. Murchison Vice President of 3d section; P. O. address, St. Lawrence, N. C. T. W. Matthews Vice President of 4th section; P. O. address unknown. Wm. B. Harrell, Secretary; P. O. address, Chapel Hill, N. C. E. H. Straughan re-elected Treasurer; P. O. address, Hadley's Mills, N. C.

Moved and seconded that the Constitution of this Society be so amended that the President shall have the power to fill all vacancies which may occur in the office of Vice President. The motion prevailed.

No other business appearing, on motion, the Society adjourned to meet at the time and place of the next Association.

WM. B. HARRELL, Sec'ry.

REPORT

Of the Vice President of the 1st Section of the Sandy Creek Association.

The Vice President commenced his labors about the 1st April last, and visited all the churches (eight in number) in the 1st section. He visited a Sabbath School at Saxapahaw, which was gotten up and sustained by a good sister, Miss Virginia C. Royster; but, for want of *Baptist* assistance, it was, of necessity, at its second session, made a Union School.

The Antioch church has an interesting Sabbath School, superintended by brother A. P. Strowd, a librarian, five male teachers and four female. The pupils are nineteen females and twenty-three males. Their Library

contains about 100 vols., and 45 copies of "The Children's Friend" are taken—more than a copy for every scholar. At their late protracted meeting, some five or six of the scholars made a profession of religion.

Bethel church has a Sabbath School that does credit to the church; and must prove a blessing to the neighborhood, and to all who are brought within its influence. The Superintendent is Elder M. C. Andrews, one Assistant, a Librarian, five male and four female teachers; 26 male and 25 female pupils. The Library contains some 90 or 100 vols., and they take 35 copies of "The Children's Friend." At a recent protracted meeting at the Bethel church, 10 or 12 of the Sabbath School pupils made a profession of religion.

The Chapel Hill church has a Sabbath School, which was organized in March, 1855, and has continued regularly at work ever since. Dr. Wm. B. Harrell is the present Superintendent, with two Assistants, 6 male and 5 female teachers, 35 female and 42 male pupils. There are 350 and 400 vols. belonging to the Library, and there has been since the commencement of the School between 600 and 700 vols. on hand. This School takes 65 copies of "The Children's Friend;" and, since its first organization, 16 of its pupils have been added to the church, who have adorned their christian profession.

Lystra church has a Sabbath School superintended by brother Wm. H. Merritt. The Vice President failed to obtain the statistics of this school, although he endeavored to do so; but is pleased to know that it is well-attended and promises much good.

"Lonesome Grove" is a Mission Sabbath School, some two and a half miles south of Chapel Hill, in a neighborhood where there is no church, and is quite destitute of religious privileges. Dr. Wm. B. Harrell is the Superintendent, with one assistant, four male and four female teachers, all from the Chapel Hill Sabbath School except one sister. There are 20 male and 19 female pupils; 100 vols. in Library, and takes 40 copies of "The Children's Friend." This School was organized in June last, and meets in the afternoon. The Superintendent says, "The prospect for doing good is very encouraging, the pupils regular in attendance, and very attentive to the instruction given."

Mount Carmel church has no Sabbath School. There is a scarcity of children in the neighborhood, and some backwardness on the part of the church in taking hold of, and pushing forward such an enterprise.

Mount Gilead church opened a Sabbath School last Spring (1860) with some 20 or 25 pupils, but it has recently gone down. There was no Library, and no papers taken. It is to be hoped they will make another effort in this good cause.

Mount Olive church has an interesting Sabbath School, and about 75 vols. in Library. Statistics not furnished.

Pleasant Grove church has no Sabbath School. All the churches in this section that are *without* Sabbath Schools, have been earnestly labored with by the Vice President, and assistance offered, in every instance, to help them purchase books, &c., &c.; and the Vice President is fully persuaded that it is not so much a want of disposition on the part of the children to attend Sabbath School, or their parents to send them, as a want of teachers and superintendents, christian men and women, who will "deny themselves, take up the cross," and labor for the good of others. *This* is our great want. How shall it be supplied? How shall we prevail with our dear brethren and sisters to work for the Lord, for the salvation of their

own children, and the dear children of others around them? "The harvest truly is plenteous, but the laborers are few" indeed. Brethren, let us "pray the Lord of the harvest that He will send forth more laborers into the harvest."

The Vice President of the 1st section has delivered some 14 public addresses on the subject of Sabbath Schools. Has traveled 306 miles to labor for the advancement of this glorious cause; has written some 50 letters on the subject; procured, for Sabbath Schools, 200 vols. of books; and given away not less than 400 "little books" to the "little folks." Held the section meeting with the Antioch church on the 2nd Sabbath in June last. A large crowd was in attendance, and much interest manifested. Five of the Sabbath Schools were represented at this meeting.

From the 2nd Sabbath in June till about the 1st September, the Vice President was prevented from visiting and laboring in the cause, on account of severe indisposition. It will be seen that in the 6 Sabbath Schools in the 1st section, there are 6 superintendents, 47 teachers, and 300 pupils; owning about 750 vols. of Sunday School books, and taking 185 Sunday School papers.

Respectfully submitted,

P. H. McDADE.

Reported Oct. 3rd, 1860.

MINUTES

OF THE

ONE HUNDRED AND THIRD SESSION

OF THE

Sandy Creek Baptist Association,

HELD WITH THE CHURCH AT

MT. VERNON SPRINGS, CHATHAM CO., N. C.,

October 4---7, 1861.

RALEIGH:

PRINTED AT THE BIBLICAL RECORDER OFFICE.

1861.

Proceedings.

Mt. Vernon Springs, Chatham Co., N. C., October 4th, 1861.

The Sandy Creek Baptist Association met with the church at this place and was opened by reading the Scriptures and prayer by Elder G. W. Purefoy, Moderator.

J. L. Stuart was appointed Assistant Clerk.

The following delegates presented letters from their churches, which were read, and their statistics noted. (See table.)

1.	Antioch,	H. M. C. Stroud, J. R. Ward, W. H. Straughan.
2.	Brush Creek,	Robert Lambert, R. Welch, R. M. Stinson.
3.	Bear Creek,	Elder A. J. Gilbert, Nathan Bradford, Thos. Womble.†
4.	Bethlehem,	Jesse Muse, W. R. Barrett, C. Seawell.†
5.	Bethel,	Elder Manly Andrews, Ruffin Andrews†, J. Q. Loyd.†
6.	Carthage,	Elder N. Richardson, J. H. Warner, J. B. Richardson.
7.	Cedar Falls,	Eli Cobb,† Triam Baldwin,† J. Winningham.
8.	Columbia,	W. P. Fox, J. E. Teague, Elder P. M. Baldwin.
9.	Chapel Hill,	Elder G. W. Purefoy, Eld. N. W. Wilson, J. L. Stuart.
10.	Cool Spring,	J. D. Henley†, Green Temple, W. B. Petty.
11.	Crane's Creek,	J. C. Rogers,† Hiram Rogers, T. J. Johnson.
12.	Emmaus,	Richard Webster, T. J. Clarke†, E. H. Straughan.
13.	Friendship,	W. D. Dowd, W. J. Webster,† J. C. Dowd.
14.	Fall Creek,	J. A. Scott, E. C. Brewer, John Kidd.
15.	Gum Spring,	Elder J. C. Wilson, A. M. Harward, J. R. Thomas.
16.	Juniper Spring,	J. C. Harward, A. Muckle, C. S. Harward†.
17.	Love's Creek,	D. Hackney, J. J. Hackney, S. T. Gee.
18.	Lystra,	A. J. Riggsbee, A. J. Robertson, A. Ellis†.
19.	Mineral Spring,	J. A. Jones, W. P. Wren, S. C. Forester.
20.	May's Chapel	Elder Stephen Gilmore, Wm. White, J. Tyser.
21.	Moon's Chapel,	T. W. Matthews, Maloy Jordan, M. Edwards.
22.	Mt. Gilead,	No delegates.
23.	Mt. Carmel,	J. M. Cheek, J. Edwards,† R. Daniel.
24.	Mt. Zion,	Elder A. Weaver, Elder E. Crutchfield, H. Kivitt†.
25.	Mt. Olive,	Elder Levi Andrews, David Russell, W. G. Cheek.
26.	Mechanic's Hill,	T. W. Davis, L. Manes,† A. Coble†.
27.	Pleasant Grove,	Elder O. Churchill, Kelly Mitchell, J. R. Churchill.
28.	Pittsboro,	No delegate.
29.	Rive's Chapel,	John Burke, J. R. Marsh, B. N. Watson.
30.	Rock Spring,	J. G. Dismukes, J. A. Dismukes, A. Eubank.
31.	Rocky River,	Elder Wm. Lineberry, S White, W. A. Duncan.
32.	Sandy Creek,	Wm. Kirkman,† S. Staley,† S. S. Siler.

On motion, proceeded to the election of Moderator by ballot. Elder G. W. Purefoy elected.

Appointed Wm. White, Elder Wm. Lineberry, H. M. C. Strowd with the Moderator and Clerk, a committee of Arrangement.

†Absent.

On motion, the Pastor and Deacons of this (Mineral Spring) church were appointed a committee on Religious Exercises.

Invited ministers present to seats with us. Elder E. Dodson accepted the invitation.

Elder A. J. Emerson reported himself as a corresponding messenger from the Union Association, and was invited to a seat with us.

On motion, adjourned till to-morrow morning 9 o'clock.—Prayer by Elder Levi Andrews.

Saturday Morning, 9 o,clock, October 5th.

The Association met according to adjournment. Prayer by Elder O. Churchill.

The proceedings of yesterday read and approved.

Asa Wilson reported himself as a correspondent from the Raleigh Association, and was welcomed to a seat.

The commitee of Arrangement reported through Elder Wm. Lineberry. The report was adopted and the committee discharged.

Rules of Order read.

Appointed the following committees, viz:

On Finance—Jordan Tyser, J. R. Marsh, Wm. White.

On Temperance—W. D. Dowd, Elder Manley Andrews, S. White.

On Periodicals—Elder N. W. Wilson, Elder J. C. Wilson, J. L. Stuart.

On B. S. Convention—Elder O. Churchill, Elder E. Crutchfield, H. M. C. Stroud.

On Sabbath Schools—Wm. White, D. Hackney, J. M. Cheek.

On Education—J. B. Richardson, Elder Wm. Lineberry, Elder A. J. Gilbert.

Correspondents to sister Associations called on to report.

Those appointed to Liberty and Raleigh generally attended.

Those to other Associations failed to attend, but their excuse being satisfactory, they were excused.

Appointed correspondents to the following Associations:

To Flat River—Elders O. Churchill, N. W. Wilson, P. H. McCade, G. W. Purefoy.

To Beulah—H. M. C. Stroud, Elder Manly Andrews, Eld. N. W. Wilson, Elder G. W. Purefoy.

To Raleigh—Elders J. C. Wilson, S. Gilmore, O. Churchill, J. R. Ward, Kelly Mitchell.

To Liberty—Elders E. Crutchfield, A. Weaver, L. Andrews.

To Peedee—Elders Wm. Lineberry, N. Richardson, E. Crutchfield, R. R. Moore, P. M. Baldwin, J. B. Richardson and brother W. D. Dowd.

To Cedar Creek—Jordan Tyser, Elder S. Gilmore, T. J. Johnson.

To Union—Elders J. C. Wilson, S. Gilmore.

Moved and carried that we correspond with the Central Association. Elder G. W. Purefoy, J. B. Richardson, J. L. Stuart, Eld O. Churchill, Elder E. Crutchfield appointed delegates.

J. L. Stuart was appointed to write a Circular for next year.

Elder N. W. Wilson was appointed to preach the introductory sermon.

The committee on the Mount Vernon School interest reported. Report adopted. (See Appendix, A.)

John Hudson and William Hudson reported themselves as delegates from Liberty Association, and were invited to seats.

The Association called off till 2 1-2 o'clock.

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2 1-2 O'CLOCK.

The Association resumed business.

Elder Eli Phillips reported himself as a correspondent from Peedee Association, and was invited to a seat.

The present acting Board of the Mount Vernon School submitted their report, which, on motion, was adopted; whereupon the Board tendered their resignation, which was received.

On motion, the same Board was appointed, with the addition of Rev. N. Richardson and T. J. Johnson. (See Appendix.)

The committee of Finance reported. (See table.) The same committee were requested to act as tellers for the election of ministers to preach on Sabbath, who reported that Elders N. W. Wilson, N. Richardson and A. J. Emerson were elected.

Elder N. W. Wilson was requested to preach a missionary sermon to-morrow at eleven o'clock.

On motion, adjourned till Monday morning 9 o'clock. Prayer by Elder N. W. Wilson.

SABBATH.

The ministers appointed to preach to-day, met a very large congregation in a beautiful grove near the mineral spring. The services were opened by Elder A. J. Emerson from James 1 : 4—"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." After a short intermission, Elder N. W. Wilson preached the Missionary sermon from 2nd Corinthians 10 : 4—"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;" after which a collection was taken up amounting to $52 38. In the afternoon, Elder N. Richardson preached from Hebrews 4 : 9—"There remaineth therefore a rest to the people of God." From the marked attention and deep seriousness of the large assembly, we have reason to hope the Divine blessing will follow this day's services.

MONDAY MORNING, 10 1-2 o'clock, Oct. 7th.

The Association did not meet till this hour, having given place for the Sunday School Society to hold their annual meeting. Religious services by Elder E. Dodson.

Proceedings of Saturday read and approved.

The committee on the religious instruction of slaves appointed at last Association reported the following resolution, which was unanimously adopted, viz:

Resolved, That we recommend to our churches to give all the religious instruction they can, in accordance with prudence and a proper regard to the laws of the State.

The committee on Periodicals presented their report, which was adopted after interesting speeches from Elder E. Dodson, Elder N. W. Wilson, Gen. W. D. Dowd and others. (B.)

The committee on Temperance reported. Adopted after remarks by Eld. N. W. Wilson, O. Churchill and others. (C.)

The Circular Letter prepared by Elder A. Weaver read and ordered to be appended to the Minutes. The thanks of the Association tendered to Elder Weaver for its production.

The committee on the Baptist State Convention reported. (D.)

The committee on Education submitted their report, which which was adopted after interesting remarks from the chairman, J. B. Richardson, Elder E. Dodson, J. L. Stuart and others. (E.)

The committee on Sabbath Schools reported. (F.)

The committee appointed to take up the Missionary collection on Sabbath reported that they had received $52 38, which was placed in the hands of Rev. G. W. Purefoy for the Convention.

Appointed the following delegates to the Baptist State Convention, viz: Elder S. Gilmore, Elder O. Churchill, W. D. Dowd, Elder J. C. Wilson, Elder E. Crutchfield.

The following resolution passed unanimously:

Resolved, That the churches composing this Association be requested to raise a fund at an early day, to be expended by them in procuring Testaments, tracts or religious newspapers for soldiers who have left their community, and that said churches be further requested to appoint regular meetings for the purpose of special prayer, for the protection and conversion of our soldiers, for the safe deliverance of our country from the calamities of civil war.

The committee appointed to prepare an obituary of Rev. T. S. Yarbrough, given further time and requested to forward it to the Clerk in time to be published with the Minutes.

Appointed the next Association to be held with the church at Brush Creek, Chatham county, to commence Friday befor the first Sunday in October, 1862.

Resolved by this Association, That we tender to the tentholders and families of this community our grateful acknowledgement and lasting obligation, for the very kind manner in which they have received us, and provided for us during our stay in their midst, and in return for all their goodness unto us, we pray heaven's richest blessings upon them.

On motion, adjourned to the time and place of next meeting. Address and prayer by Elder N. W. Wilson.

G. W. PUREFOY, Moderator.

E. H. STRAUGHAN, Clerk.

STATISTICAL TABLE.

CHURCHES.	CLERKS.	RESIDENCES.	Rec'd by baptism.	Rec'd by letter.	Restored.	Dism'd by letter.	Excommunicated.	Died.	Total.	Contributions.
Antioch,	D. M. Durham,	Clover Garden,	9	3	..	..	6	..	141	$ 2 00
Brush Creek,	R. M. Stinson,	Brush Creek,	..	..	..	1	..	1	52	1 00
Bear Creek,	N. F. Phillips,	Carbonton,	19	1	..	..	2	1	178	2 00
Bethlehem,	Daniel Hannon,	Carthage,	..	..	..	11	3	1	194	2 10
Bethel,	Ruffin Andrews,	Chapel Hill,	..	..	..	..	2	3	112	1 50
Carthage,	J. H. Warner,	Carthage,	..	6	..	..	..	..	33	1 50
Cedar Falls,	H. B. Marley,	Cedar Falls,	..	..	..	2	..	..	88	1 00
Columbia,	J. G. Marsh,	Cedar Falls,	4	4	..	3	..	..	53	1 20
Chapel Hill,	P. H. McDade,	Chapel Hill,	3	10	..	5	3	2	141	2 50
Cool Spring,	S. Weatherspoon	Buffalo,	..	5	..	..	..	..	60	1 50
Crane's Creek,	Hiram Rogers,	Crane's Creek,	..	..	..	..	..	..	17	50
Emmaus,	C. Justice,	Hadley's Mills,	..	..	..	..	1	2	92	1 50
Friendship,	J. C Dowd,	Carthage,	..	..	..	4	..	..	31	1 00
Fall Creek,	Chesley Jones,	Fall Creek,	18	..	..	..	..	..	61	1 50
Gum Spring,	J. S. Lasater,	Haywood,	7	..	1	1	1	2	105	2 00
Juniper Spring,	W. J. Thomas,	Haywood,	9	..	..	1	..	1	58	2 00
Love's Creek,	H. Dorsett,	St. Lawrence,	1	1	..	2	2	..	99	2 00
Lystria,	J. J. Riggsbee,	Chapel Hill,	..	1	..	..	2	..	96	1 50
Mineral Spring,	J. A. Jones,	Goldston,	..	..	..	1	..	2	88	1 50
May's Chapel,	Jordan Tyser,	Pittsboro,	32	1	..	1	..	..	136	1 50
Moon's Chapel,	Thomas Marley,	Marley's Mills,	..	..	1	1	3	..	45	1 00
Mt. Gilead*,	J. W. Hackney,	Hackney's X R',	..	..	..	..	..	..	80	
Mt. Carmel,	S. T. Lindsey,	Chapel Hill,	..	..	..	2	1	..	37	1 00
Mt. Zion,	G. J. Brothers,	Patterson's Store	5	..	..	..	1	1	58	1 50
Mt. Olive,	Samuel Lewis,	Hadley's Mills,	..	2	..	..	2	..	58	1 50
Mechanic's Hill,	L. C. Stutts,	Carthage,	3	..	..	..	..	..	31	1 00
Pleasant Grove,	T. W. Womble,	Grove,	..	..	..	..	..	..	74	1 50
Pittsboro*,	J. Thompson,	Pittsboro,	..	..	..	..	..	..	16	25
Rive's Chapel,	J. R. Marsh,	St. Lawrence,	3	2	..	2	1	4	84	2 00
Rock Spring,	J. G. Dismukes,	Pittsboro,	2	..	..	..	..	1	49	1 50
Rocky River,	W. A. Duncan,	Mudlick,	..	..	..	2	..	..	43	1 00
Sandy Creek,	S. S. Siler,	Marley's Mills,	..	..	..	..	..	2	43	1 00
			115	36	2	39	30	23	2453	$44 55

*Last year—no representation.

Appendix.

A.

REPORT ON THE MT. VERNON SCHOOL.

The committee appointed by the last Association to assume the management of the Mt. Vernon School interest beg leave to make the following report.

They held a meeting on Monday of last November court at Bro. A. Eubanks'. After mature deliberation, they unanimously adopted the following plan:

The committee appointed by the last Sandy Creek Association to assume the management of the Mt. Vernon School interest, with full power and authority to dispose of the same, respectfully recommend to the present chartered Board that a compromise be entered into by the parties in interest upon the following basis, to wit: first, that the chartered Board give up the charter under which they have been acting; that a new Board of Trustees be formed composed of brethren E. Crutchfield, G. W. Pureloy and Samuel Baldwin on the part of this committee, and brethren Wm. Lineberry, R. B. Paschal, Willis Phillips and Wm. P. Wren on the part of the old Board of the Association, and of brethren John R. Marsh, Wm. White, B. N. Watson, E. H. Straughan and J. Tyser on the part of the present chartered Board. That the Board thus formed assume complete control of the School and the entire interest connected therewith, assume all the liabilities hanging over the property and discharge them in such a manner as in their judgment they deem most conducive to the interest of all concerned. That this Board continue in office until the meeting of the next Association, to which they shall report and resign.

At a meeting of the Board of Trustees on the 14th of December, 1860, the above proposition was considered and accepted by the said chartered Board on conditions the property stand bound for its present liabilities, upon which the above-named Trustees assume the management of the School and property. Respectfully submitted.

WM. LINEBERRY, Chairman.

B.

REPORT ON PERIODICALS.

Your committee appointed on the subject of Periodicals, beg permission to submit the following report:

The committee deems it unnecessary in the present enlightened age to stop to show the power and influence of the

press whether in church or state. This they conceive is well understood. But while this is the case, there are some facts growing out of the present calamities of our country, to which we invite the earnest attention and careful consideration of those who love the cause of our Redeemer and desire its progress among the children of men.

While secular papers and periodicals are increasing and even doubling their circulation among our fellow-citizens, we view with much regret the fact that many of our ablest and most useful religious journals have been compelled to suspend publication, while others must soon follow unless speedy assistance shall be afforded. But this is but a single instance of the almost innumerable evidences which daily exhibit themselves to our view of the fact, that the minds of the great mass of christians are being diverted from the progress of their Master's cause, and becoming absorbed in the low and groveling things of earth. We are rejoiced to see that our own worthy State journal, the organ of the Baptist cause in N. C. has not as yet been compelled to succumb to that pressure which is sweeping down some of our best religious papers. But we can only prevent such from being its fate by giving to it our most zealous support. Therefore we would entreat the brethren throughout the bounds of our Association, by no means to withdraw their support, but exert every means to continue and increase the circulation of the Bib. Recorder.

The Home and Foreign Journal, a paper which ought by all means to be in the hands of every Baptist in our Confederacy, must also go down unless its subscribers will pay off past arrearages, and unless its friends shall come to its aid. It did not pay expenses up to the first of April last by $917 50.

The Commission, a valuable monthly, has been suspended for want of patronage. Its expenditures up to April last were more than its income by $189 64. We ought not to begin our entrenchment at the house of God. A reading christian is always a working christian.

J. L. STUART, Chairman.

C.

REPORT ON TEMPERANCE.

Your committee on Temperance beg leave to report, that we have had the subject under consideration, and we find that intemperance is a dreadful curse to our churches, notwithstanding the many efforts that have been made to weak-

en the baneful influence of this mighty evil. We should unite our efforts and use our influence as an Association, as churches, and as individual church-members to impede the progress of intemperance among us. We would recommend the following:

Resolved by this Association, That we recommend to the churches composing this body, not to countenance drunkenness nor allow the sin of intemperance to be practiced by our church-members.

MANLY ANDREWS, Chm'n.

D.

REPORT ON THE BAPTIST STATE CONVENTION.

The Convention has four objects, viz: Home Missions, Foreign Missions, Education and Colportage. Home Missions has two departments—State Missions, Domestic and Indian Missions. About $800 were sent to the Convention in 1860 for State Missions; $113 50 were given to Domestic Missions, and $195 36 to Indian Missions. In the same year N. C. sent up $2243 02 for Foreign Missions to the Convention. For Colportage for 1860, nearly $700 were sent up.

Religion should always be first and not last. Retrenchment should never begin at the house of God. My dear brethren, should we withhold our means when the cry is "Come over and help us"?

All of which is respectfully submitted.

O. CHURCHILL, Chm'n.

E.

REPORT ON EDUCATION.

Your committee on Education report: One year since in a report similar to this, it was said that the time had passed when it was necessary to use argument to convince people of the importance of Education.

Bishop Butler and Dr. Dick teach us, the mind being immortal, that with whatever capacities it is endowed here, the same it will have in eternity—that as we develop it here, so it will be forever. And here it is that a moral argument obtains; although we are accustomed to consider education only with regard to the civil and secular advantages consequent thereon. A standard writer has said that in every mind there are the germs of the perfect man. Education is the de-

velopment of those germs. Our generation is the *educator* of another which will ere long fill our places; that generation will be potent for good or evil according to the training which it receives from us. How responsible then is our position! How important that those germs be duly and judiciously cultivated. Our position as *educator* is *always* responsible; but more especially *now*, on account of the obstruction thrown in our way by the martial conflict in which we are engaged. The minds of the people are diverted from the impending responsibility. But, brethren, if it has been important heretofore to educate your children, it is more so now. While we cordially support our government in its struggle for national freedom, let us not be forgetful of the means of perpetuating that freedom. The youth properly educated are the hope of the country; uneducated, they would drift us to a fatal destiny. Let us not be short-sighted with regard to our *real* interest, nor let us become the dupes of a philosophy which is "penny wise and pound foolish." In peace we need educated men; in troublous times more especially do we need men skilled in the science of government and of war. We are now contending for a government. Let us with equal zeal strive to prepare men to maintain that government when established. Our individual interests demand it—our social interests demand it—our denominational interests demand it—our national interests demand it, and above all the Gospel of the Son of God demands it. Now, brethren, if such be the demands for the education of those who effect our political and temporal salvation, we need not urge upon you specifically the vast importance of Ministerial education—the education of those who are sent from God to effect our spiritual and eternal salvation. Let the ambassadors of Christ go forth thoroughly equipped to accomplish by their instrumentality the salvation of the souls of men.

Respectfully submitted.

J. B. RICHARDSON, Chm'n.

F.

REPORT ON SABBATH SCHOOLS.

Your committee on Sabbath Schools would report:

That we entertain the settled conviction that Sabbath Schools religiously conducted are as a means of grace inferior to nothing except the preaching of the Gospel of Christ in perpetuating and building up the churches of Christ, and the extension of His kingdom on the earth. We are pleased in knowing that many of the brethren and sisters and churches, not only in our own Associational bounds, but throughout our Southern States, are awake to the importance of Sabbath Schools, in which may be imparted so easily those early moral instructions with that Biblical knowledge, which under God will not only result in the salvation of the the young, but fill our churches with active and useful christians—a result so much desired and needed for the furtherance of the Redeemer's kingdom in the world. We regret that the present distracted condition of our country has in some degree hindered the progress of the Sabbath Schools the past summer in our churches. Still we should hope and pray that the great Master would cause the troubles under which we groan speedily to pass away. In consideration of the importance of Sabbath Schools, we would most earnesly recommend to the churches in our Association not to suffer the precious Sabbaths to pass away without inculcating in the minds of the youths of our land the saving truths of the word of God.

We would further recommend to the Sabbath Schools for the success of the great work the use of Brother Dayton's Question Books and the Children's Friend.

All of which we respectfully submit.

W. WHITE, Chm'n.

CIRCULAR LETTER.

DEAR BRETHREN:—When the great naval battle of Trafalgar was upon the eve of being fought, the British Admiral, addressing his fleet, remarked, that "England expected every man to do his duty." This was exacting no more than any government has a right to expect of its subjects, and no more than all good subjects or citizens of a temporal government will cheerfully render, if in doing so, it should become necessary to hazard even life itself.

We have referred to this historical incident, in order to introduce to your notice the immeasurably more important subject of our individual responsibility to our Heavenly Father, and the encouragement given in God's blessed word, as well as its oft repeated and solemn injunctions to individual and personal effort in our religious practice. The whole plan of salvation through the person of Jesus Christ as its Author, is strictly personal in its application, "He that believeth and is baptized shall be saved, He that believeth not shall be damned"—"The soul that sinneth it shall die." And while it is unquestionably a Bible truth, that nothing less than the gift of the Son of God and his actual death upon the Cross--his obedient life and passive sufferings—His triumphant resurrection and ever living intercession at the Father's right hand, could have availed for the salvation of any one single sinner; in a word, since every redeemed soul may not only claim a whole Saviour, but is actually interested in all that Christ has done and suffered as redeemer of mankind, and in all that he is yet doing as advocate and intercessor in the court of Heaven, to the full extent that he would or could be if he alone had been redeemed by Christ; is it not then "our reasonable service" that we "present ourselves both soul and body" unto him; and is not each one so redeemed, bound to devote himself to the utmost of his ability, to glorify God—to cultivate all the graces of the spirit, and to develope a perfect religious life and character to the full extent that he would or could be, if he alone was left as a witness for Christ, and all the world beside himself, were enemies to God and strangers to grace.

In that fervent and pathetic prayer offered up by our blessed Saviour, to his Father in heaven shortly before he suffered, so full an account of which is given us by the evangelist John, it is manifest that he had nothing more at heart than that his disciples should "be one with him as he was one with the Father." And this implies doubtless that they be not only of one faith; not merely that they have just and truthful views of the leading truths of God's revealed word, but more especially as he was an embodiment, and his life a visible display of the purity and moral excellence of the Divine character, so might each one of his disciples be, though a less brilliant, yet no less truthful reflection and prolongation of the love, purity, and benevolence that was transmitted through him upon the dark face of this sinful world. This is surely the sense in which christians are intended to be the light of the world, and the salt of the earth. Nature lends her assistance to revelation in confirmation and enforcement of this wonderful truth. For instance, if we take a single

drop of water from the mighty ocean and analyze it, it will be found to be composed of the same elements, and in about the same proportion with the waters of the ocean itself. And if it were possible to disengage a solitary sunbeam from the ocean of light that is flooding the universe from the great source of light, the material sun, and submit it to a like test, the result would be the same; or to make the analogy more complete, let the ray be one reflected from the moon, and still the result must ever be the same. Such is the united testimony of nature and revelation concerning what *all* christians ought to be. How does this agree with the facts as to what professed christians in by far too general a sense are. Is it not a sad truth, dear brethren, that the standard of religious morality, the tone of religious sentiment, and the temperature of religious zeal have all in many instances, even inwhole communities, sunk too low? Is not the gulf that ought to divide the church from the world reduced, till in many instance it is scarcely perceptible? This is wrong. Christ said to his disciples, "Ye are not of the world," "I have chosen you out of the world;" and the Apostle calls christians "a peculiar people" and exhorts them not to be "conformed to the world." The spirit of the world and the spirit of Christianity are as wide apart as Heaven and Hell, and as irreconcilable as light and darkness; and both Christ and his Apostles teach that the friendship of the one is treason to the other "ye cannot serve God and mammon." "The friendship of the world is enmity to God." "If any man will live Godly in Christ Jesus, he shall suffer persecution" is heaven's law. The christian looks for his persecutions chiefly from the world, and hence christians too often seek to conciliate the world by partial compliances with its tastes, and their unsanctified appetites but too successfully incline them to justify the course, while the world itself lends its approbation, for the world, and even Satan himself is opposed only to that religion that slays the pride of the human heart and kills in the soul the love of sin. Our country, dear brethren, is in a painful condition, and whatever may seem to have been the agencies by which these disasters are brought on us, the Bible instructs us that it is all under our heavenly Father's notice, and could not have occurred without his consent, if not his direction. It is no doubt a punishment for our sins, and it may be for the sins of the church. We have not done our duty, it may be, or this nation might not have been so wicked. We have not individually labored for personal and scriptural holiness. We have not individually, earnestly, and persistently labored for the conversion of sinners. We have not, all of us, and all christians generally through the land, been faithful representatives of Christ Jesus, his lovely character has been distorted, misrepresented and slandered by his friends; they have thereby obstructed the gospel in its progress, multiplied sinners in the land, and deferred, it may be, their salvation forever, through their unfaithfulness. Even one defaulting church-member (sinner) destroys much good. The sin of Achan caused the defeat of the Isrealitish army by the men of Ai. And who, save the Almighty God himself, can tell the evils that have, and are resulting from causes of this kind. For aught any of us or any one else can say, the very men that have plunged our country into war and are now crimsoning this fair land in blood, might have been foremost in the ranks of Messiah's legions, leading his conquering hosts on to the conquest of the world; while many of the distinguished captains both South and North, with hearts renewed, panoplied in the armor of righteousness, might be seen among the foremost in spreading the gospel through the

world. All must feel at any rate that personal religion is low. Indeed there can be no other religion, and there can be no revival of religion, in any other way than by raising the standard of personal piety. When the walls about Jerusalem were to be repaired, they were directed every man to build over against his own house; so if we would build up the church, have sinners converted, souls saved, and our God glorified, we must each for himself seek more spirituality, realizing his individual obligation, not only to reflect truly the christian character, but the whole of that character, and seek in meek submission to the providence of God for the work he designs him to do. God has important work for every christian to do, work which no christian can neglect without great detriment both to himself and others; and work which no other christian is expected to do, or it may be, could do. A volume could not contain the importance of individual piety, the necessity of individual effort in religious labor, or the levis of neglecting it.

May the Spirit of all grace help you, dear brethren, to give this subject due consideration.

A WEAVER.

MINUTES

OF THE

ONE HUNDRED AND FOURTH SSESSION

OF THE

Sandy Creek Baptist Association,

HELD WITH THE CHURCH AT

BRUSH CREEK, CHATHAM Co., N. C.,

October 3--5, 1862.

RALEIGH:
PRINTED AT THE BIBLICAL RECORDER OFFICE.
1862.

Proceedings.

BRUSH CREEK, Chatham Co., N. C., Oct. 3rd, 1862.

The Sandy Creek Baptist Association met with the church at this place. In the absence of Elder N. W. Wilson, appointed for that purpose, the introductory sermon was preached by Elder J. D. Hufham from the text, "What shall it profit a man if he shall gain the whole world and lose his own soul."

After a short intermission, the delegates assembled for business, and were called to order by Elder G. W. Purefoy, former Moderator, who conducted the religious exercises.

G. C. Underwood appointed assistant Clerk.

The following delegates presented letters from their churches, which were read and their statistics noted:

Antioch—R. A. Patterson, H. M. C. Strowd, W. H. Straughan.
Brush Creek—Robert Lambert, R. T. D. Foushee.
Bear Creek—Elder A. J. Gilbert, Thomas Womble, Solomon Ellis.
Bethlehem—Jesse Muse, Thomas Fry.
Bethel—Elder Manly Andrews, R. S. Andrews, A. J. Loyd.
Carthage—Elder Noah Richardson.
Cedar Falls—Eli Coble, J. Campbell, H. B. Marley.
Columbia—Elder P. M. Baldwin, W. P. Fox, J. Kivitt.
Chapel Hill—Elder G. W. Purefoy, P. H. McDade, J. L. Stuart.
Cool Spring—W. B. Petty, Levi Gunter, Sidney Weatherspoon.
Crane's Creek—T. J. Johnson, W. C. Rogers, Hiram Rogers.
Emmaus—E. H. Straughan, W. Ellington, Green Clark.
Friendship—C. M. Sewell, D. Short, W. D. Dowd.
Fall Creek—Eli Lambert, H. B. Scott, Terrel Brewer.
Gum Spring—Elder J. C. Wilson, A. Lasater, George Moore.
Juniper Spring—no delegate.
Love's Creek—D. Hackney, H. Dorsett, N. H. Dixon.
Lystria—J. J. Rigsbee, A. J. Rigsbee.
Mineral Spring—J. A. Jones, W. P. Wren, Atlas Dowd.
May's Chapel—Elder S. Gilmore, Jordan Tyser, H. W. Peoples.
Moon's Chapel—Maloy Jordan, S. W. Mathews, G. C. Underwood.
Mt. Gilead—Wm. Griffin, J. W. Hackney, M. Temple.
Mt. Carmel—no delegate.
Mt. Zion—Elder E. Crutchfield, D. Teague, H. Kivitt.
Mt. Olive—Elder Levi Andrews, P. Ellington, Wm. Robertson.
Mechanic's Hill—no delegate.
Pleasant Grove—T. W. Womble, Elder O. Churchill, S. Eubanks.
Pittsboro—no delegate.
Rives' Chapel—Elder R. R. Moore, B. N. Watson, J. R. Marsh.
Rock Spring—S. P. Moore, J. G. Dismukes, R. S. Eubanks.
Rocky River—Elder Wm. Lineberry, D. C. Murchison, W. Duncan.
Sandy Creek—Solomon Staly, Wm. Kirkman, S. S. Siler.

Proceeded to the election of Moderator by ballot; Elder G. M. Purefoy elected.

Invited correspondents from sister Associations to seats with us. Elder A. J. Emerson from Union, and Elder J. D. Hufham from Central Association accepted the invitation.

Appointed the following committees:

On Arrangements—R. A. Patterson, J. R. Marsh, with the Moderator and Clerk.

On Finance—J. Tyser, William Griffin, J. A. Jones.

On Temperance—W. D. Dowd, Elder P. M. Baldwin, H. Kivitt.

On Periodicals—Elder A. J. Emerson, J. J. Rigsbee, D. Teague.

On B. S. Convention—Elder J. D. Hufham, J. R. Marsh, W. P. Wren.

On Sabbath Schools—Elder E. Crutchfield, S. W. Womble, S. W. Mathews.

On Education—G. C. Underwood, R. A. Patterson, Paschal Ellington.

Appointed the Pastor, Deacons and delegates of this (Brush Creek) church a committee on Religious Exercises.

On motion, adjourned till to-morrow morning, 9 o'clock.—Prayer by Elder A. J. Emerson.

Saturday Morning, 9 o'clock.

Met according to adjournment. Prayer by Elder Levi Andrews.

Proceedings of yesterday read and approved.

The committee of Arrangement reported. Report adopted.

Called on correspondents to sister Associations to report.

Those appointed to Liberty and Pedee generally attended.

Those appointed to other Associations failed to attend.

Appointed correspondents to the following Associations:

To Flat River—Elder N. W. Wilson, G. W. Purefoy, P. H. McDade.

To Beulah—Elder E. Crutchfield, Manly Andrews, H. M. C. Stowd.

To Raleigh—William Griffin, Elder S. Gilmore, Elder C. Churchill, Elder G. W. Purefoy.

To Liberty—Elder E. Crutchfield, Elder A. Weaver, D. Teague.

To Pedee—Elder E. Crutchfield, Elder P. M. Baldwin, W. D. Dowd, Elder R. R. Moore, H. B. Marley, Elder S. Gilmore, Elder N. Richardson.

To Cedar Creek—Jordan Tyser, Elder S. Gilmore, Wm. White.

To Union—E. H. Straughan, G. C. Underwood, T. J. Johnson, Elder N. Richardson.

To Central—Elder G. W. Purefoy, Elder N. W. Wilson, Elder J. C. Wilson, T. W. Mathews, Elder R. R. Moore.

The Circular Letter, prepared by J. L. Stuart, read, and on motion, ordered to be appended to the minutes.

The committee on Periodicals presented their report, which, after interesting remarks by Elder Emerson and others, was adopted. (See Appendix, A.)

The committee on Sabbath Schools reported. (B.)

The committee on Baptist State Convention reported. (C.)

The Association took a recess till 3 o'clock.

Saturday Evening, 3 o'clock.

Resumed business.

The committee on Education reported. (D.)

The committee on Temperance presented their report, which on motion of the chairman, was laid on the table for the present.

D. Hackney and R. S. Andrews appointed to superintend the election for preachers on Sabbath, who reported that Elders S. N. Richardson, A. J. Emerson and J. D. Hufham were elected.

On motion, ordered that the clerk have 800 copies of the minutes printed.

G. C. Underwood appointed to prepare a Circular for next year.

Elder R. R. Moore appointed to preach the Introductory at next Association.

Appointed the next Association to be held with the church at Antioch, Orange county, to commence on Friday before the 1st Sabbath in October, 1863.

The following resolution was adopted unanimously:

Resolved, That this Association affectionately invite all the churches in her union to raise contributions as soon as possible for Army Colportage, and send the amounts to Elder N. B. Cobb, at Goldsboro, and that the Pastors and delegates present are enjoined to bring this subject to the notice of their churches immediately upon their return home, and likewise to urge the claims of the *Recorder* as a paper for the family and for the soldiers in the army.

Appointed Elders N. W. Wilson, Levi Andrews, M. D. Andrews, S. Baldwin and G. Purefoy, a presbytery to attend at Antioch church for the purpose of ordaining brother R. A. Patterson.

The committee reported that they received from the churches for printing minutes $44.55.

The report on Temperance taken up, and after remarks by the chairman and others, adopted. (E.)

On motion ordered that the collection on Sabbath be applied to Army Colportage.

Resolved, That the thanks of this Association are due and are hereby tendered to the brethren and friends of this vicinity for their kindness during our stay among them.

On motion, adjourned to the time and place of next Association.

Closing exercises by Elder Noah Richardson.

G. W. PUREFOY, Moderator.

E. H. STRAUGHAN, Clerk.

SABBATH.

The services at the stand to-day were solemn and impressive. Elder N. Richardson preached at 10 o'clock, followed by Elder A. J. Emerson. After which a collection for Army Colportage was taken up amounting to $. The services of the day were closed by Elder J. D. Hufham, who preached at 3 o'clock. We hope the important truths delivered may be productive of much good.

Appendix.

A.

REPORT ON PERIODICALS.

The committee on Periodicals report, That we have reason to rejoice that the Baptists of North Carolina are yet in the enjoyment of the weekly visits of the *Biblical Recorder*.—Our paper is yet preserved to us. Large additions to the list of subscribers have enabled the Editor thus far to present it to our families of full size and at the old price, notwithstanding the increased expense of publishing it. We earnestly hope the Baptists of this Association will enlarge their liberality in its support. We urge the brethren to become subscribers, not so much, because the *Recorder* needs *them*, as because they need the *Recorder*. We believe that the most sensible and profitable investment of two dollars that is now possible to any man in all this State is, to give it to brother Hufham, and receive in return 51 visits of his excellent paper.

A. J. EMERSON, Chirman.

B.

REPORT ON SABBATH SCHOOLS.

We your committee on Sabbath Schools, beg leave to report:

Upon a few moments' reflection, we have reason to think that the subject of Sabbath Schools is a matter that should interest the professed lovers of Christ more than it does, and especially, at the present time, when so many parents are gone into the Army, and whose children are thereby more exposed to corruption and vice on the Sabbath. We suggest that the Association still recommend the churches to establish Sabbath Schools. We have reason to fear that Sabbath Schools are not cared for as they should be, by the brethren

of some of our churches. Therefore the churches ought to go to work in this department of christian labor. We recommend all the Pastors of churches in the bounds of this Association to do all they can to establish efficient Sabbath Schools in their respective churches, and we would also urge our Vice Presidents to visit each church in their sections as early as possible, and encourage the brethren to increased efforts in this great instrument of preparing the minds of the young for the reception of Christ.

All of which is respectfully submitted.

ENOCH CRUTCHFIELD, Chairman.

C.

REPORT ON BAPTIST STATE CONVENTION.

Your committee on the Baptist State Convention respectfully submit the following:

Under the pressure of the present troubles, growing out of the war in which we are engaged, the Board of the Convention has been obliged to suspend operations in most of the departments of labor which have hitherto engaged their attention. At the last session of the convention, it was found that the department of State Missions was in debt to a considerable amount, and as there was no propability of increased liberality on the part of the churches, the Board could not pledge themselves, to support longer the missionaries they had before employed, and they ceased to operate in this line at all. W. F. College still continued its regular exercises until the passage of the conscription bill, though with greatly diminished patronage. After that time, it was, of course impossible to carry on the exercises of the Institution and they were suspended, not to be resumed, we fear, until the war shall have been closed.

Cut off from these fields of christian labor, the Board have turned their whole attention to the spiritual wants of our army now in the field. They are trying to send, to the North Carolina regiments, men of earnest and humble piety, to preach to them, visit them in their tents and in the hospitals, talk to them about the great interests of eternity and distribute tracts, Testaments and religious books among them. This work, known as Army Colportage, has been shown, by experience, to be the best means of reaching the hearts and

consciences of our soldiers. Elder N. B. Cobb of Goldsboro is now in the field as Superintendent of the enterprise. He was gradually and providentially drawn into it and he has shown his admirable fitness for it. This enterprise commends itself strongly to the christians and patriots of the whole country. Our brave men are now in the army, exposed to temptations of a novel and seductive character, and many of them almost entirely withdrawn from religious influences.—Every consideration of patriotism and religion calls on us to contribute liberally for the efficient prosecution of this enterprise. We therefore recommend that all the pastors within the bounds of the Association be requested to bring this subject to the attention of their churches, to make collections and forward them to Elder Cobb.

J. D. HUFHAM, Chairman.

D.

REPORT ON EDUCATION.

Education! Who can comprehend the word? Nations, kingdoms and empires are vitally affected by it, to say nothing of families, individuals and the closer relations of life generally. Rulers may destroy the happiness and prosperity of their subjects for ages and perhaps forever.

Education does not merely apply to our schools, colleges and seminaries of learning, but to all the walks and stages of life; neither does our present consideration of the subject have reference to the *want* of it, but also to the *misapplication* of it. Education is power; and we as a people suffer as much or more from the misapplication of power in all the departments of life, than we do from the entire want of it.

Your committee on Education would recommend that an *increased* interest be taken in the training of our youth, and that that training especially be *religious*, which embraces all the fine and common terms used to designate qualities so lovely and so necessary to our success in life, such as mildness, gentleness, prudence, &c. How much can be done at home; notice the inclinations and tendencies of the mind while yet tender; control always so as to identify the interests and well-being of the subject with your desires and not absolutely. All should have a thorough practical Education,

and when an extremely active mind is discovered, give to it an extensive, religious education. As the resources are developed, notice the natural application of the power, and control efficiently. Especially should Females have this religious training as they have committed to their charge the most important part of the life of the youth.

The perilous times through which we are called to pass, should by no means weaken our efforts in that respect, but should strengthen them so as to enable the rising generation to meet emergencies, to enjoy the comforts of this life, and the felicity of that which is to come.

All of which is respectfully submitted.

GEORGE C. UNDERWOOD, Chairman.

E.

REPORT ON TEMPERANCE.

The committee on Temperance make the following report:

So much has been said on the subject of intemperance and so little done, that your committee almost despair of being able to effect any good; for after all that has been said the evil is greater to-day than in former days. Some of our church members do not only indulge the use of ardent spirits, but are actually engaged in distilling the grain, and the fruit with which God has so plentifully blessed our country during the past year, and which is so necessary for the health and comfort of our soldiers who are now fighting for our homes and our liberties. God in former days punished the people for their sins. The Deluge was a judgment sent on the world for the wickedness of the people, and so was the city of Sodom destroyed for its wickedness. And now while the awful judgment of God is visiting our land and the dark cloud of war hovers over us, who can rise up here, and say that intemperance is not one, at least, of those great national sins for which God is thus sending his judgments upon us?—In view of the immense evil resulting from intemperance, your committee would earnestly recommend that the Association take some steps to arrest its progress, and especially in our churches.

Respectfully submitted.

W. D. DOWD, Chrirman.

CIRCULAR LETTER.

The Ministers and Delegates of the Sandy Creek Association convened at Brush Creek, October 3—5, 1862, to the Churches which they represent, send Christian Salutation.

Dear Brethren:—We wish to call your attention to a resolution adopted by your Association, four years ago in these words: "*Resolved*, That this Association recommend to each of its churches, to come together for worship on each Lord's day, whether they have preaching or not, and when they have no Minister present, spend an hour in singing and prayer, and exhortation."

We have determined to make this resolution the subject of the present communication, from the importance of the subject, and because we fear the churches of our Association have not *generally* acted upon it. We wish, therefore, to urge upon the churches, the duty and importance, of assembling at their respective houses of worship on every Sabbath day, for Divine worship and religious instruction.

We suppose it will not be denied by any member of our churches that it is the duty of its members to meet for public worship to regular, stated times. To worship God in private, in our families is right. But we must meet with our brethren in public congregation of the Lord. This, we say, we suppose none of our brethren deny, and therefore will not enter upon its discussion.

But how often and on what day shall we meet for social worship? We answer, that we believe that it is a law given by the great Head of the church that his followers should meet for this purpose, on the first day of every week or on the christian Sabbath.

The first argument in favor of this position is drawn from the very nature of the institution and design of the christian Sabbath. It is evident to every Bible reader that the Jewish Sabbath was a day of rest—a holy convocation. Levit. 23: 3.

The people came together on that day for public worship and religious instruction. Moses of old time hath in every city them that preach him being read in the synagogues every Sabbath day. Acts 13: 21. The people shall worship before the Lord on the Sabbaths. Ezek. 46: 3.

Now whether Christ and his disciples meant to retain the duties of the Jewish Sabbath, shifting only the day from the seventh, to the first day of the week, as some suppose, or whether the Jewish Sabbath, with its duties and obligations, passed away under the Gospel dispensation as a part and parcel of the ceremonial law, as is believed by others; still we must come to the conclusion that the assembling of ourselves together on the first day of the week for social worship and instruction, is a law of Christianity given by our Saviour and practiced upon by himself and disciples. From this practice of our Lord, and of the primitive Christians, we argue that the design of the Christian Sabbath was that laid down in this communication. When the Sabbath day was come Jesus began to teach in the synagogue. Mark 6: 2. Jesus as *his custom* was went into the synagogue on the Sabbath day and stood up to read. Luke 4: 16. He came to Capernaum and taught them on the Sabbath day. Luke 4: 31. And he was teaching in one of the synagogues on the Sabbath. Luke 13: 10. The practice of the disciples and early Christians follows that of the Saviour. The disciples went into the synagogue on the Sabbath day and after the reading of the law and the prophets, Paul stood up and said. Acts 13: 14, 16. The Prophets are read every Sabbath day. Acts 13: 27, and verse 42, the Gentiles besought that these words might be preached unto them the next Sabbath, and, verse 44, the next Sabbath came almost the whole city together to hear the word of God. Paul as his *manner* was went in unto them and three Sabbaths reasoned unto them out of the Scriptures. Acts 17: 2, 3. Paul reasoned in the synagogues *every Sabbath*. Acts 18: 4. Upon the first day of the week when the disciples came together to break bread. Acts 27: 7. There are various other Scriptures the teaching of which is to the same effect.

But it may be objected that these are not express precepts. But it is answered; Baptist churches generally admit as authoritative the practice of our Saviour in other matters. We look not only to His teachings, as laid down in His word, but also to His life and acts. The simple fact that His bap-

tism was by immersion, determines the practice of our brethren in this respect. It would do it, and properly too, even if the meaning of the word used to designate the rite were less clear than it is. They would say, as they say now, His example is sufficient for us. Why shall not His example be sufficient, in the case before us. The command is "Remember the Sabbath day to keep it holy." But we inquire how shall we keep it holy? The example of our Lord and Master is sufficient for us.

But if we admit that Christianity requires its votaries to meet for the public worship of God at His house, and at the same time admit that the very design of the Christian Sabbath was to set apart a day for the discharge of this obligation, how can we discharge our duty as Christians, and as church members, by observing one Sabbath or two in the month in the manner required by the law of its institution, and the other two or three in a different manner? What right have we to employ a part of the Lord's time according to his law, and the remainder according to the law of our carnal desires?

Is it not clear, then, that the practice in vogue among many of the churches of our Asssciation, of meeting at the house of worship only once a month, is in direct conflict, with the teachings of the sacred Scriptures? And this, of itself, ought to be sufficient to convince us, that such a practice will not be successful, if not positively hurtful in its tendency.

How is it with *this* practice?

Under it no one from the head to the smallest member of the family seems to have a home or any employment on the Sabbath, and Satan is very sure to find employment for idle hands. Children and servants are neglected. The chances are these youthful offenders will engage in hunting, fishing, gaming, or perhaps fighting, while their parents are but little better employed visiting or walking over their farms.

The Sabbath for the monthly meeting comes on. The neighborhoood gathers together at the place appointed.—Many members from other churches are present, whose meetings occur on some other Sabbath. These visiting brethren, are of course invited to dine in the neighborhood. Company has been expected, and preparation accordingly made. Thus that which was intended as a feast for the soul is turned into a feast for the body. The conversation indulged in on such occasions if not highly censurable is generally far from indi-

cating a deep toned piety. The families of these visiting brethren desecrate the Sabbath because father and mother are absent from home and all restraints are thrown off.

As the young grow up they are accustomed to regard the Sabbath as a day of mirth and frivolity—a hollyday of mere pass-time and pleasure. The same thing is repeated the next Sabbath in an adjoining neighborhood until the monthly circuit is completed.

But ought every church to meet on the first day of the week in the absence of a minister? We believe most positively they ought. Our Saviour bestowed upon his church such graces and gifts as are necessary for its prosperity and usefulness. In the 4th chapter of Ephesians Paul enumerates some of these gifts. "And He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and some teachers. But unto every one of us is given grace according to the measure of the gift of Christ." Here as in other passages the doctrine is clearly taught that the church of Christ is an active working body. That every member has his gift and his part to perform.

That these duties and gifts are various, and unto every one is given grace according to the measure of his gift. But the system practiced by our churches ignores all these gifts except that of the ministry and even the acknowledgement is growing into a cold formality. We pray God to deliver us from the day when religion shall become a system of stale rules and cold formalities without the life and power of godliness. Would to God we could dispel that delusion which hangs like a pall over the minds of many professing Christians, that after their conversion they are to sit down in inaction until it shall please God to carry them to Heaven while the very object of their conversion is that they may be prepared for the performance of a great work. Let us, dear brethren, arouse ourselves to the performance of this great work, "redeeming the time because the days are evil." On every blessed Sabbath day, which God shall give you, go to His house with your families. Teach the statutes of the Lord—the truth of our holy christianity to your children and neighbors' children. Bring them up in the nurture and admonition of the Gospel. Let your prayers like incense ascend to Jehovah for his mercies.—From every house of worship throughout the bounds of our Association let the sons of Zion rise to the praise of the triune God. You will find, if you will but persevere, the gifts which

God has given you increasing in interest. The Sabbath School will flourish, and the cause of Christ prosper in your midst. All through life your children will think of the Sabbath in connection with the services of the Sanctuary, and be constrained to "remember the Sabbath to keep it holy."—"May the grace of our Lord Jesus Christ be with your spirits. Amen."

STATISTICAL TABLE.

CHURCHES.	CLERKS.	RESIDENCES.	Received by Baptism.	Received by Letter.	Restored.	Dismissed by Letter.	Excommunicated.	Dead.	Total.	Contributions.
Antioch,	D. M. Durham,	Clover Garden,	2	2	0	4	4	4	136	$ 2 00
Brush Creek,	R. T. D. Foushee,	Brush Creek,	0	0	0	2	0	2	46	1 00
Bear Creek,	N. F. Philips,	Carbonton,	3	2	1	0	0	5	179	2 00
Bethlehem,	Daniel Harrison	Carthage,	0	0	0	0	0	0	194	00
Bethel,	Ruffin Andrews,	Chapel Hill,	1	0	0	0	0	3	119	1 50
Carthage,	J. H. Warner,	Carthage,	0	0	0	0	0	0	33	1 00
Cedar Falls,	H. B. Marley,	Cedar Falls,	0	1	0	0	0	0	89	00
Columbia,	W. P. Fox,	Cedar Falls,	7	0	0	0	2	3	52	1 25
Chapel Hill,	P. H. McDade,	Chapel Hill,	7	0	2	10	3	4	135	2 00
Cool Spring,	S. Weatherspoon,	Buffalo,	0	0	0	0	1	0	62	1 50
Crane's Creek,	Hiram Rogers,	Crane's Creek,	0	1	0	0	0	1	17	1 00
Emmaus,	C. Justice,	Hadley's Mills,	0	0	0	0	0	2	92	1 50
Friendship,	C. M. Seawell,	Carthage,	9	1	0	0	0	1	38	1 00
Fall Creek,	Chesley Jones,	Fall Creek,	10	0	0	0	2	0	70	1 50
Gum Spring,	J. S. Lasater,	Haywood,	0	1	0	0	0	0	106	2 00
Juniper Spring,	W. T. Thomas,	Haywood,	0	0	0	0	0	0	58	00
Love's Creek,	H. Dorsett,	St. Lawrence,	0	1	0	0	0	2	98	2 00
Lystria,	J. J. Rigsbee,	Chapel Hill,	0	0	0	1	0	0	92	2 00
Mineral Spring,	J. A. Jones,	Goldston,	0	0	0	2	0	0	80	1 50
May's Chapel,	J. Tyser,	Pittsboro,	0	1	0	3	0	4	134	2 00
Moon's Chapel,	L. A. Hutson	Marley's Mills,	2	2	0	0	1	2	46	1 25
Mt. Gilead,	J. W. Hackney,	Hackney's X R's,	0	0	0	0	0	0	65	00
Mt. Carmel,	S. T. Lindsey,	Chapel Hill,	0	0	0	0	0	0	37	00
Mt. Zion,	E. G. Brothers,	Patterson's Store,	0	0	0	0	0	2	56	2 35
Mt. Olive,	S. Lewis,	Hadley's Mills,	0	0	0	0	0	0	58	1 50
Mechanic's Hill,	L. C. Stutts,	Carthage,	0	0	0	0	0	0	31	00
Pleasant Grove,	T. W. Womble,	Grove,	0	0	0	0	0	3	71	1 50
Pittsboro,	J. Thompson,	Pittsboro,	0	0	0	0	0	0	16	50
River Chapel,	J. R. Marsh,	St. Lawrence,	0	1	0	3	3	3	72	2 00
Rock Spring,	J. G. Dismukes,	Pittsboro,	0	0	0	0	0	0	49	1 50
Rocky River,	W. A. Duncan,	Muddick,	0	0	0	0	0	2	39	1 00
Sandy Creek,	S. S. Siler,	Marley's Mills,	0	0	0	0	0	0	47	1 00
			41	13	3	25	15	46	2408	$39 25

MINUTES

OF THE

ONE HUNDRED AND FIFTH ANNUAL SESSION

OF THE

Sandy Creek Baptist Association,

HELD WITH THE CHURCH AT

MOUNT GILEAD, CHATHAM CO., N. C.,

October 2–5, 1863.

RALEIGH:

PRINTED AT THE BIBLICAL RECORDER OFFICE.

1863.

Proceedings.

MOUNT GILEAD, Chatham County, N. C., Friday, October 2nd, 1863.

The Sandy Creek Baptist Association held its one hundred and fifth annual session at the time and place aforesaid. In the absence of Elder R. R. Moore, appointed to preach the Introductory sermon, Elder J. W. F. Rogers preached from Luke 17: 5—"And the apostles said unto the Lord, increase our faith."

After a short intermission, the delegates assembled, and in the absence of Elder G. W. Purefoy, the Moderator, were organized for business by calling Elder N. W. Wilson to the Chair *pro tem* and requesting Bro. J. L. Stewart to act as clerk *pro tem*, in the absence of Bro. E. H. Straughan the standing Clerk.

Religious exercises by Elder N. W. Wilson.

The letters were then read, showing the appointment by their churches of the following delegates, viz:

Antioch—Elder Samuel Baldwin, Elder R. A. Patterson, H. N. C. Strowd.*

Bear Creek—Elder A. J. Gilbert,* D. C. Murchison, A. B. Bright.
Bethel—Elder Manly Andrews,* A. J. Lloyd.*
Brush Creek—Robert Lambert, Sol. Ellis,* R. T. D. Foushee.*
Cedar Falls—N. Kivet, J. Campbell,* Eli Coble.*
Chapel Hill—Elder N. W. Wilson, P. H. McDade, J. L. Stewart.
Columbia—Elder P. M. Baldwin,* James E. Teague,* Jef. Kivet.*
Cool Spring—E. S. McIver, A. McIver,* D. C. Gilmore.
Crane's Creek—T. J. Johnson,* Hiram Rogers.
Emmaus—E. H. Straughan,* R. Webster, H. P. Straughan.
Fall Creek—Chesley Jones.*
Gum Spring—Elder J. C. Wilson, W. C. Thomas, J. S. Lasater.
Juniper Spring—C. S. Howard, A. Nuckle,* J. Thomas.*
Love's Creek—Daniel Hackney,* Henry Dorsett,* N. B. Bray.*
Lystria—J. J. Riggsbee,* A. J. Riggsbee, A. J. Roberson.*
May's Chapel—Elder S. Gilmore, William White, J. Tyser.
Mineral Spring—J. A. Jones, W. P. Wren, J. Crutchfield.
Moon's Chapel—Maloy Jordan, T. W. Mathews, G. C. Underwood.
Mt. Gilead—Wm. Griffin, J. L. Hinton, N. Temples.*
Mt. Olive—Wm. Roberson,* David Russel.*
Pittsboro—Elder A. J. Emerson.
Pleasant Grove—Elder O. Churchill, F. W. Womble, Jno. Dowdy.
Rives' Chapel—Elder R. R. Moore, B. N. Watson,* J. R. Burke.

*Absent

Rock Spring—C. P. Dismukes, R. Poe, G. W. Dismukes.
Rocky River—Elder Wm. Lineberry, Wm. Duncan, Wm. A. Duncan.
Sandy Creek—Solomon Staly,* M. D. Kivet, S. S. Syler.*
No letter from Bethlehem, Carthage, Friendship, Mt. Carmel, Mt. Zion or Mechanic's Hill.

On motion, proceeded to the election of Moderator by ballot for the ensuing year. Deacon P. H. McDade elected.

On motion, J. L. Stewart elected to act as Clerk for the present session. Elder S. Gilmore appointed assistant Clerk.

Appointed Elders J. C. Wilson, R. A. Patterson, O. Churchill, S. Gilmore and Wm. White, a committee of Arrangement.

On motion, appointed the Pastor and Deacons of this (Mt. Gilead) church a committee on Religious Exercises.

Invited ministers and correspondents from sister Associations to seats with us. Elders J. P. Mason and J. W. F. Rogers accepted the invitation. Bro. E. Council reported as a correspondent from the Raleigh Association.

On motion, adjourned till to-morrow morning 9 o'clock. Prayer by Elder S. Gilmore.

SATURDAY MORNING, 9 o'clock, Oct. 3rd.

The Association met according to adjournment.
Religious Exercises by Elder O. Churchill.
The proceedings of yesterday read and approved.
The committee of Arrangement reported. Report adopted.
Appointed the following committees, to wit:
On Finance—J. S. Lasater, M. Kivet, T. W. Matthews.
On Temperance—H. P. Stranghan, E. S. McIver, J. Lambert.
On Periodicals—Elder R. R. Moore, C. P. Dismukes, R. Poe.
On Baptist State Convention—Elder J. C. Wilson, S. Ellis, N. Kivet.
On Sabbath Schools—J. L. Stewart, Wm. White, T. W. Matthews.
On Education—G. C. Underwood, Elder R. R. Moore.
On Army Colportage—Elders N. W. Wilson, O. Churchill and Rogers.
On Missions—Elders S. Gilmore, R. A. Patterson and A. B. Bright.
On Church Letters—Elder R. A. Patterson, G. C. Underwood, Elder S. Baldwin.

Correspondents to sister Associations being called on, reported that they had all failed to attend except Elder O. Churchill, who attended the Raleigh.

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*Absent.

Appointed correspondents to the following Associations:

To Flat River—Elder N. W. Wilson, J. L. Stewart, J. R. Hutchins.

To Beulah—Elders O. Churchill, M. Andrews and A. P. Stroud.

To Raleigh—Wm. Griffin, H. P. Straughan, Elders O. Churchill and J. C. Wilson.

To Liberty—H. B. Marley, Elders E. Crutchfield and P. M. Baldwin.

To Cedar Creek—Elder S. Gilmore, Wm. White, Jordan Tyser.

To Central—Elders G. W. Purefoy, A. J. Emerson, J. C. Wilson.

Elder N. B. Cobb, General Superintendent of Army Colportage for North Carolina, was introduced to the Association by Elder N. W. Wilson, and cordially received.

The delegates of second section appointed a committee on time and place of holding the next Association.

Elder S. Gilmore was appointed to preach the Introductory sermon before the next Association; Elder R. A. Patterson alternate.

The Circular Letter was read by G. C. Underwood and ordered to be appended to the minutes.

Elder S. Gilmore appointed to write the next Circular.

Elders N. B. Cobb, N. W. Wilson and A. J. Emerson elected by ballot to preach on Sabbath.

The report on Army Colportage made the special order for two o'clock, P. M. Intermission until 2 o'clock.

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2 o'clock.

The Association resumed business.

The committee on Army Colportage submitted their report, which after very interesting speeches by Elders N. B. Cobb, N. W. Wilson, O. Churchill and Rogers, was adopted. (See Appendix A.)

Pending the motion for the adoption, a collection was taken up, amounting to two hundred eighty six dollars and thirty cents. (See report on Finance.)

The committee on time and place of holding the next Association reported Rock Spring as the place and the usual time (Friday before the first Sunday in October) as the time. Report adopted.

At the request of the church at Bear Creek, Elders N. Richardson, A. J. Emerson, A. J. Gilbert, S. Gilmore and R. R. Moore are appointed a presbytery to meet with said church for the purpose of ordaining brother D. C. Murchison to the Gospel Ministry.

Leave of absence granted to T. W. Matthews, G. C. Underwood and J. Tyser.

The committee on Finance reported. Report received.

The Clerk is instructed to incorporate in this report the receipts, which may appear in the *Biblical Recorder*, of all sums paid over by this Association. (See Appendix B.)

On motion, adjourned to meet Monday morning, at 9 o'clock. Prayer by Elder A. J. Emerson.

SUNDAY, October 4th.

The ministers appointed to preach to-day, met a large congregation at the stand. The services were opened by Elder Cobb, from John 10 : 27 and 28—"My sheep hear my voice" &c. Elder Cobb was followed by Elder N. W Wilson, who preached the missionary sermon from Mark 16 : 15—"Go ye into all the world and preach the gospel to every creature." At the close of this sermon a collection for Army Colportage was taken amounting to eight hundred and ninety-four dollars and five cents in cash, and one thousand two hundred and ninety dollars, in pledges.

In the afternoon Elder A. J. Emerson preached from Romans 7 : 9.

MONDAY MORNING, Oct. 5th.

Met according to adjournment. Religious Exercises by Elder R. A. Patterson.

Committee on Baptist State Convention reported. Report adopted and ordered to be printed. (See Appendix C.)

Committee on Periodicals reported. After speeches from Elders Emerson, N. W. Wilson and others tending to show the importance to the Denomination of sustaining the *Biblical Recorder*, the report was adopted and ordered to be printed. (See Appendix D.)

The Association then passed the following resolution:

Resolved, That we recommend to the Pastors of the Association to press the importance of sustaining the *Recorder* upon their churches and in the event the Pastors fail, that the delegates are requested to attend to the same at as early a period as possible.

Report on Education submitted. Remarks by Elder Emerson and others. Report adopted and ordered to be printed. (See Appendix E.)

Report on Temperance presented. Remarks by Elder O. Churchill. Report amended to include the making as well as the use of intoxicating liquors. The report thus amended was adopted. (See Appendix F.)

Report on Sabbath Schools was submitted and after some remarks by the Moderator adopted. [See Appendix G.]

Report on Missions presented. Adopted and ordered to be printed. [See Appendix H.]

Report on Church Letters presented, and after amendment to appoint a committee to visit Mt. Carmel, adopted. [See Appendix I.]

Appointed on the Committee to visit Mt. Carmel—Elders N. W. Wilson and R. A. Patterson and J. L. Stewart.

On motion of Elder A. J. Emerson, a Board of Missions is created consisting of Wm. White, A. B. Bright, Dr. H. B. Marley, T. W. Matthews, E. H. Straughan, J. S. Lasaterand A. P. Stroud.

This Board is to meet quarterly during the Associational year, and to employ all the means they can obtain in supplying the destitute places in our Association.

On motion, it is ordered that any brother within the bounds of this Association, who may be present, shall be authorized to report himself as a delegate to the Baptist State Convention, to represent this Body on the funds paid over to Elder N. B. Cobb by it during the present session.

On motion, ordered that the Printer be requested to send the minutes from his office to the clerks of the churches, and that the quota sent to each church be in proportion to its members.

Resolved, That this Association return her thanks to the families of this vicinity for their hospitality, during the term of this Body.

On motion, it is ordered that the Clerk be allowed twenty dollars for his services.

On motion, adjourned to the time and place of the next Association.

Closing exercises by Elder J. C. Wilson.

P. H. McDADE, Mod'r.

J. L. STEWART, Clerk.

CHURCHES.	PASTORS.	CLERKS.	POST-OFFICE.	Rec'd by baptism.	Rec'd by letter.	Restored.	Dis'd by letter.	Excommunicated.	Dead.	Total.	Minute Fund.	Colportage Fund.
Antioch,	R. A. Patterson,	D. M. Durham,	Clover Garden,	23					1	158	5 00	40 00
Bear Creek,	N. Richardson,	N. F. Phillips,	Fair Haven,		2		6	1	6	163	3 00	7 50
Bethel,	M. Andrews,	Ruffin Andrews,	Chapel Hill,		1		1	3	3	107	2 00	
Bethlehem,	N. Richardson,	Daniel Hanson,	Carthage,							194		
Brush Creek,	A. J. Emerson,	R. T. D. Foushee,	Brush Creek,	1	6				1	50	2 65	75 40
Carthage,		J. H. Warner,	Carthage,							33		
Cedar Falls,	E. Crutchfield,	T. M. Balwin,	Cedar Falls,						1	86	6 0	
Chapel Hill,	N. W. Wilson,	P. H. McDade,	Chapel Hill,	37	1		2	4	4	160	10 00	
Columbia,	P. M. Baldwin,	W. P. Fox,	Cedar Falls,	3	1	2		2		57	3 00	
Cool Spring,	S. Gilmore,	S. Witherspoon,	Buffalo,	3					2	63	5 00	60 00
Crane's Creek,		Hiram Rogers,	Crane's Creek,							16		
Emmaus,	J. C. Wilson,	C. Justice,	Hadley's Mills,	14						101	5 00	
Fall Creek,	Eli Phillips,	Chesley Jones,	Fall Creek,						2	68	1 50	
Friendship,		J. C. Dowd,	Carthage,							31		
Gum Spring,	Wm. Lineberry,	J. S. Lasater,	Haywood,	12	2	1	1		6	112	5 00	
Juniper Spring	C. S. Howard,	Geo. Howard,	Haywood,	5					2	62	4 50	
Love's Creek,	Wm. Lineberry,	H. Dorsett,	St. Lawrence,						7	91	4 00	
Lystria,	J. P. Mason,	J. J. Riggsbee,	Chapel Hill,	10						102	4 00	
May's Chapel,	S. Gilmore,	Jordan Tyser,	Pittsboro,	9	1			1	4	139	3 00	60 00
Mechanic's Hill,		L. C. Stubbs,	Carthage,							31		
Mineral Spring,	R. R. Moore,	J. A. Jones,	Goldston,				3		1	76	4 00	23 00
Moon's Chapel,	A. J. Gilbert,	T. W. Mathews,	Marley's Mills,							43	2 00	
Mt. Carmel,		S. T. Lindsey,	Chapel Hill,							37		
Mt. Gilead,	Wm. Lineberry,	J. W. Hackney,	Hackney's X R',						1	64	5 00	
Mt Olive,	Sam'l Baldwin,	Sam'l Lewis,	Hadley's Mills,						2	56	4 00	
Mt. Zion,		G. J. Brothers,	Paterson's Store,							56		
Pittsboro,	A. J. Emerson,	J. Thompson,	Pittsboro,	5						13	2 00	30 40
Pleasant Grove,	O. Churchill,	S. W. Womble,	Grove,	5					1	76	5 00	10 85
Rives' Chapel,	R. R. Moore,	J. R. Marsh,	St. Lawrence,		2				1	79	7 00	See Finance.
Rock Spring,	R. R. Moore,	G. W. Dismukes,	Pittsboro,							45	5 00	
Rocky River,	Wm. Lineberry,	W. A. Duncan,	Mudlick,	1			5		3	30	1 50	
Sandy Creek,	P. M. Baldwin,	S. S. Syler,	Marley's Mills,					1		44	6 00	
				128	16	3	18	12	43	2458	$105 15	$307 15

Appendix.

A.

REPORT ON ARMY COLPORTAGE.

Your committee begs leave to submit the following report:

Large armies are formed in our midst by our fellow country-men. The restraints of home are thrown off; the barriers of society broken down; the blessings of church privileges denied them. It is not remarkable that, Christians and Christian Societies cognizant of these facts should make vigorous efforts to withstand their evil tendencies. Consequently the Sunday School and Publication Board of the General Association of Virginia, has sent out innumerable tracts, many colporteurs and some missionaries. The Domestic Mission Board of the Southern Baptist Convention is at this time expending about six thousand dollars per month for Army Missions. The Baptist Board of Missions in North Carolina has been much encouraged and assisted. Twenty-five hundred bibles and testaments and three millions pages of tracts have been distributed. Since last November eighteen colporteurs have been under appointment. Thirteen are now at work. God is greatly blessing these and other instrumentalities to our noble army. Since the battle of Gettysburg one thousand souls (in the army of Gen. Lee,) have professed conversion, and two thousand others are inquiring "what they must do to be saved." The Baptists have done more than any other Denomination in this work. But they have fewer chaplains and a less number of their prominent ministers in the army as preachers. The committee recommends that a fund be created by this Association to defray the expenses of such ministers as are willing to go as missionaries to the army.

Also, that the ministers and messengers urge the several churches to send up contributions quarterly to the North Carolina Baptist Board of Missions at Goldsboro.

N. W. WILSON, Chairman.

B.

REPORT ON FINANCE.

Contributions for minutes by churches,	105 15	
" " " by persons unknown,	5 25	
Paid Clerk for preparing minutes for press,		20 00
Paid for printing minutes,		90 40
	110 40	110 40
Antioch to send Recorder to the army,		40 00
Contributions for Army Colportage.		
Bear Creek for Colportage,	7 50	
Brush Creek for Colportage,	75 40	
Cool Spring " "	60 00	
May's Chapel "	60 00	
Mineral Spring* "	23 00	
Pittsboro "	30 40	
Pleasant Grove "	10 85	
Total sent up to the Association by churches,		267 15
Rives' Chapel Church has expended for this and other benevolent objects during the year,	210 50	
And has pledges outstanding to the amount of	71 00	
Total by this church during the year,		281 50
Total expended by the churches,		588 65
Public collection during the session in cash,		1180 35
Public collection during the session in pledges,		1305 00
		$3074 00

C.

REPORT ON BAPTIST STATE CONVENTION.

Your committee on the Baptist State Convention respectfully submits the following:

Since the organization of this body she has accomplished much. Hitherto her object has been to spread the gospel in our own and foreign lands and to promote ministerial education, and we are happy to say her labours have not been in vain. But it is a lamentable

*Not reported in N. B Cobb's receipts n *Recorder*.

truth, that whilst these objects are worthy of our patronage we as a body have done comparatively nothing to promote and sustain them. nearly all that has been done has been by individuals and individual churches.

At present the Board can do but little, owing to the fact of the troubles of our country and scanty means at their command. We would however recommend to the patronage of this Association the various objects of the Convention whenever the Board deems it necessary to present them. All of which is respectfully submitted,

J. C. WILSON, Chm'n.

D.

REPORT ON PERIODICALS.

The committee on Periodicals report, that we are favored with the weekly visits of the *Biblical Recorder*, and we recommend that every Baptist should take this most valuable paper. And we also recommend the *Recorder* to our soldiers.

We take pleasure in bringing to the notice of our brethren the *Child's Index*, a most valuable Sabbath School paper published by S. Boykin, Macon, Ga.

R. R. MOORE, Chm'n.

E.

REPORT ON EDUCATION.

Education is training commenced as early in infancy as the mind becomes susceptible.

Who controls the mind early, and decides, to a great extent, what are to be its impressions, its likes and dislikes? The mother. She first teaches the young idea how to shoot, and instils into the mind principles that are to govern in after life. Hence we conclude that the mothers—the females of our country, should be first in an Education that embraces the heart, the affections, the mind, the intellectual developments—in short all that will bring about our own well being, and those that may surround us, without neglecting however, that of the males of our land, who are to assist in this great work. They too should have a thorough substantial training.

A Female School has just commenced operation at Mt. Vernon Springs, in Chatham county, N. C., which we recommend to our Denomination, in which we believe a proper training will be given, developing the resources of the mind and heart.

All of which is respectfully submitted,

GEO. C. UNDERWOOD, Chm'n.

F.
REPORT ON TEMPERANCE.

Your committee to whom was referred the subject of Temperance report the following:

We have considered the subject, and about all we can say is, to recommend to our churches to use their influence in putting down the use and making of spirituous liquors as a beverage.

All of which is respectfully submitted,

H. P. STRAUGHAN, Chm'n.

G.
REPORT ON SABBATH SCHOOLS.

The committee on Sabbath Schools report:

That, as we suppose the utility of this instrumentality in evangelizing the world, to be generally admitted by the members of our churches, we will not enter upon its discussion. But while our members admit this in theory, we do not believe that our churches are doing their duty in this matter. The facts were not in our possession to enable us to report the exact number of schools in our bounds, the number of scholars instructed, the number of churches without schools, or the number of scholars destitute of this means of instruction. While we are gratified to know, that many of our churches have schools more or less flourishing, still we are pained to know, that there is very great destitution of Bible knowledge among the rising generation within our Association. We are the more pained to be compelled to report this as true of the children of members of our own churches.

Dear brethren, we beseech you in the fear of God to ask yourselves why this is so. It is the firm conviction of those most experienced in this matter, that this destitution does not result from any want of interest on the part of the children. But the great difficulty is to interest and engage the sympathies and feelings of our church members and to induce them to enter this field of labor.

We fear, dear Brethren, that each one of us has a fearful responsibility to meet in this very matter.

Shall we permit our own deceitful hearts to delude us into the belief, that we "love the Lord Jesus Christ in sincerity, if we *will* not labor for the advancement of his kingdom?"

In view of the scarcity of teachers, and of the absence of a great many male teachers in the army, we recommend that the services of as many female teachers be secured as possible, and we do most affectionately, but earnestly, urge upon every minister of Christ within our bounds, to make diligent efforts to have a Sabbath School established at each one of his churches.

We also suggest the importance of keeping up the schools through the winter wherever it can be done.

Respectfully submitted,

J. L. STEWART,
WM. WHITE,
T. W. MATTHEWS, } Com.

H.

REPORT ON MISSIONS.

Your committee on Missions beg leave to submit the following report.

That we are doing nothing comparatively speaking for Home Missions, and but little for Foreign Missions, owing to the perilous condition of our country. The attention of some of our churches has been engaged for army missions. We would recommend to this body the importance of doing more than has been done if possible, for our Missionaries in a Foreign Field. We would recommend also the necessity of making some arrangement for supplying the destitute sections, churches and families and especially the families of soldiers with the gospel in the bounds of this Association.

S. GILMORE, Sec'ry.

I.

RERORT ON CHURCH LETTERS.

Your committee beg leave to report, that after examining the Church Letters, we find the following churches in a flourishing condition, to wit:

Antioch, Bear Creek, Bethel, Columbia, Chapel Hill, Emmans, Juniper Springs, Love's Creek, May's Chapel, Moon's Chapel, Pleasant Grove, Pittsboro, Rock Spring, Sandy Creek. The other churches seem to be in a cold condition. We therefore recommend those churches to use the means that God has placed in their reach and He will abundantly bless them and add to them such as shall be saved.

All of which is respectfully submitted,

R. A. PATTERSON, Chm'n.

CIRCULAR LETTER.

DEAR BRETHREN:—I design on the present occasion offering a few thoughts upon *man*—the position he occupies in the providences of God.

When the idea was conceived in the Eternal Mind to speak into existence all things, it was for man and his well-being, all things else being tributary to him. He was created in the image of God, with all his communicable attributes; he was placed in the garden of Eden innocent, happy, everything that could contribute to his interest being near at hand, all kinds of beast, fowls, &c., in short everything necessary for subsistence together with all the beauties of nature pleasant to look upon. God also bestowed upon him an help meet in the form of heavenly, virtuous woman. But above all his possession, his innocence, easy conscience, pure and gentle spirit were the greatest. Above all his privileges was that of holding sweet converse with his Maker in the cool of the day. Man is the top-most piece of creation, the only creature endowed with rationality—the power of adopting means to ends; hence all of the subordinates of creation were for him. Why this beautiful green Earth with its mountains, its rivers and its forests; with all the luxuries it is ready to produce by the revolution of its sea-sons; with all the resplendent light of day in the firmament and the great beauty of the night, the Moon assisted by the myriads of twinkling stars? All for man. He had nothing from within or without to oppose his felicity. Can we not imagine the Great, I Am, after perfecting creation suited with laws by which to be governed, pronouncing all things good, lavishing His choicest blessings, through His providences, upon man, possessed of an immortal principle, co-eternal with Deity himself. Through the devices of the old serpent man was dispossessed of his innocence, fell from his holy estate in which he was created and for sometime, had moved. Even after that he was not left to himself, but a system was adopted by which to convince him, that he was still under the guardian care of his great Creator, by which he could still have access to Him, and be looked upon approvingly; he was not irretrievably lost, proving that, although man had fallen, he still retained a spark of Divinity sufficient for the employment of means for his partial recovery while on earth, and his final salvation in the world to come. The people were taught that, they were beings of government, and when they disobeyed, that some process was necessary to reinstate them, the offering of sacrifices, certain ceremonies, &c., &c. God carried on his people in a mysterious manner, leading

them by His prophets and rulers of all grades, assisted by types and shadows emblematical of the Great Sacrifice. Do we not wonder at the means taken to reclaim man and place him in a salvable state. proof of what an important creature he is? In due time "Christ died for the ungodly," the great and universal sacrifice came, which was the grandest exhibition of the Deity's favor to man, an evidence pre-eminently of man's important position. Then was ushered in the Gospel Dispensation, then was given to man God's will concerning him, and his duty to God and to his fellow-man, preached by Christ himself and disseminated by the Aspostles and his followers generally. Christ, after leading a sorrowful life for several years, preaching, teaching and doing all manner of good, among the people, was betrayed, condemned and crucified, rising again the third day for our justification, conquering death hell and the grave, and ascending to mansions on high, where the ever liveth to make intercession for us, leaving us the Holy Spirit as one of the prominent agencies to operate on the heart of man. How highly blessed are we with the example of the patriarchs, prophets, with all the "holy men of old," with Christ himself, the apostles and the teachings of all these, the glorious Gospel, the aid of the Holy Spirit, the dissemination of the Truth by men of like passions with ourselves; for *we* "have this treasure in earthen vessels," to say nothing of the controlling and protecting care of God displayed from the creation of the World until the present time.

In view of the above are we not ready to arrive at the conclusion that Paul did, "Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily be set us, and men with patience the race that is set before us?" How much it is the duty of man to study the character of his great Creator! his own lost and ruined condition; the relationship sustained by them, and endeavor to make use of the means institnted by God himself to bring us to repentance, and back to his favor, so as to meet the end for which we were created, to glorify God and enjoy him forever. After he is converted he should strengthen his brethren, consider himself an important means added to these already mentioned. "As ye have put on the Lord Jesus Christ, so walk ye in him." We should at all times remember, that we are but humble instruments in the hands of God to accomplish his ends, after we have done all still unprofitable servants. We should become co-workers with Him in the great plan of salvation, know him with our bodies and substance put forth a good example to all around; set our candle on a candle stick, and not under a bushel, that others seeing our good works may be constrained to glorify our Father, which is in Heaven.

Oh! the glorious final destiny of man "an inheritance incorruptible," a "rest that remaineth," "where we shall rest from our labors and our works follow us." However "we must go up through great

tribulation," "suffer persecution," and be counted "as dust in the balances." "God forbid that we should glory save in the Cross of Christ." So that when he shall appear we also shall appear with Him in glory. Oh! that we may have grace to make us useful in our day and generation. May we not become discouraged on account of the perilous times through which we are called to pass. But may we work with increased ardor, each in his appointed sphere, to accomplish the great purposes of life.

G. C. UNDERWOOD.

MINUTES

OF THE

ONE HUNDRED AND SIXTH ANNUAL SESSION

OF THE

SANDY CREEK

BAPTIST ASSOCIATION,

HELD WITH THE

Rock Spring Church, Chatham Co., N. C.,

SEPT. 30---OCT. 3, 1864.

RALEIGH:

PRINTED AT THE BIBLICAL RECORDER OFFICE.

1865.

Proceedings.

Rock Spring, Chatham County, N. C., Friday, September 30th, 1864.

The Sandy Creek Baptist Association met with the church at this place in its one hundred and sixth annual session. The introductory sermon was preached by Elder Stephen Gilmore, from Matthew 5: 47—"What do ye more than others?"

After a short intermission the Association was called to order by the Clerk, the Moderator being absent. Religious services by Elder G. W. Purefoy.

On motion, Elder G. W. Purefoy was appointed Moderator pro tem.; Elder A. J. Emerson, Assistant Clerk. The following churches presented letters which were read and their delegates enrolled as follows:

Antioch,.....	H. M. C. Stroud, W. H. Straughan, A. Durham.
Brush Creek,.....	W. Ellis, Levi Welch, H. B. Welch.
Bear Crek,.....	Elders A. J. Gilbert, D. C. Murchison, W. Coggin.
Bethel,.....	Elder Manly Andrews, A. J. Lloyd, R. Andrews.
Cedar Falls,.....	Eli Coble, Isaac Camel, T. M. Baldwin.
Columbia,.....	Elder P. M. Baldwin, Thomas Rose, J. Kivitt.
Chapel Hill,.....	Elders N. W. Wilson, G. W. Purefoy.
Cool Spring,.....	Giles Foushee, W. B. Petty, W Bryan.
Crane's Creek,.....	T. J. Johnson, W. C. Rogers, H. Rogers.
Emmaus,.....	E. H. Straughan, R. Webster, H. P. Straughan.
Gum Spring,.....	J. S. Lasater, W. Poe, A. Lasater.
Love's Creek,.....	J. Q. Smith. H. Dowdy, W. H. Fitts.
Lystria,.....	A. J. Riggsbee, W. C. Cole, A. S. Riggsbee.
Mineral Spring,.....	W. P. Wren, J. H. Crutchfield, J. A. Jones.
May's Chapel,.....	Elder S. Gilmore, Wm. White, H. B. Marley.
Moon's Chapel,.....	M. Edwards, J. C. Underwood, G. W. Bowen.
Mt. Gilead,.....	J. W. Hackney. A. S. Garner, M. Temple.
Mt. Zion,.....	Elder E. Crutchfield, D. Teague, E. G. Brothers.
Mt. Olive,.....	Elder Levi Andrews, D. Russel, W. Glossen.
Pleasant Grove,.....	Elder O Churchill, K. Mitchell, T. W. Womble.
Pittsboro, ...	John Thompson.
Rives' Chapel,.....	B. N. Watson, J. R. Burke, J R. Marsh.
Rock Spring,.....	G. W. Dismukes, R. Eubanks, C. P. Dismukes.
Rocky River,.....	Elder W. Lineberry, S. Carter, W. A. Duncan.
Sandy Creek,.....	P. Frazier, John Haze, M. D. Kivitt.

On motion, proceeded to the election of Moderator. Elder G. W. Purefoy elected.

Invited ministers present to seats with us. Elder A. J. Emerson and Elder E. A. Poe accepted the invitation.

On motion, appointed a committee of Arrangements, consisting of Elders N. W. Wilson, Levi Andrews, A. J. Emerson, with the Moderator and Clerk.

On motion, appointed the following committees:

On Religious Exercises—the Pastor and Deacons of this church.

On Finance—J. W. Hackney, Alvis Durham.

On Army Colportage—Elder N. W. Wilson, M. Andrews, R. Andrews.

On B. S. Convention—Elders A. J. Emerson, D. C. Murchison, Eli Coble.

On Temperance—Elder E. A. Poe, T. J. Johnson, J. A. Jones.

On Periodicals—Dr. H. B. Marley, H. Rogers, J. R. Burke.

On Sabbath Schools—Elder E. Crutchfield, C. P. Dismukes, J. Q. Smith.

On Education—Wm. White, Elder S. Gilmore, W. Poe.

On motion, adjourned till to-morrow morning 10 o'clock. Prayer by Elder P. M. Baldwin.

SATURDAY MORNING, 10 o'clock, Oct. 1st.

Met according to adjournment. Prayer by Elder N. W. Wilson. The proceedings of yesterday were read and approved.

The committee of Arrangements made their report, which was adopted.

Correspondents to sister Associations called on to report. Elder O. Churchill attended the Raleigh. All the others failed to attend, but generally rendered satisfactory excuses.

Appointed correspondents to the following Associations:

To Flat River—Elders G. W. Purefoy, N. W. Wilson.

To Beulah—Elders E. Crutchfield, P. M. Baldwin, L. Andrews.

To Cedar Creek—Elder S. Gilmore, Wm. White, Elder A. J. Emerson, Elder J. C. Wilson.

Appointed Elder N. W. Wilson to preach the Introductory sermon at next Association on Friday at 12 o'clock.

The committee on Temperance made their report, which, after interesting speeches by Elder N. W. Wilson, E. A. Poe and others, was adopted as follows:

Your committee on Temperance offer the following report: We regard the subject of Temperance of vital importance to the interest and progress of the cause of our blessed Lord. We feel also that the Association has hitherto done little or nothing more than recommend a policy, which if carried out, would have a healthful influence on the churches. We are convinced also, that the time has come when we, as an Association, should take a more decided stand in regard to the cause of Temperance. We, therefore, offer the following resolution:

Resolved, That the making, buying, selling, or using intoxicating liquors, as shall injure physically, pecuniarily or morally the maker, buyer or user, is unscriptural, and should not be tolerated by churches or Associations.

All of which is respectfully submitted;

E. A. POE, Chairman.

The committee on Army Colportage presented their report, which was ordered to be read to a mass meeting proposed to be held to-morrow on the subject of Army Colportage.

Elders N. W. Wilson, A. J. Emerson and G. W. Purefoy were appointed to preach to-morrow.

On motion, adjourned till Monday morning, 9 o'clock. Prayer by the Moderator.

SUNDAY, Oct. 2nd.

The services at the stand were opened by Elder N. W. Wilson, who preached to a large and deeply interested congregation; after which the report on Army

Colportage was read, and, after interesting speeches by Elders E. A. Poe, D. C. Murchison, A. J. Emerson and others, a collection was taken up amounting to $1,713 62 in cash, and $875 in pledges. Elder A. J. Emerson preached in the afternoon, and Elder D. C. Murchison at night.

MONDAY MORNING, Oct. 3.

The Association met according to adjournment. Religious exercises by Elder A. J. Emerson.

The committee on the Baptist State Convention reported as follows:

The committee on Baptist State Convention report, that as the labors of the Convention are chiefly directed, for the present, to Army Colportage, through the Board of Missions, and as that subject has been fully considered in a separate report, we shall only mention that missionaries from our midst are still in foreign lands among the heathen, and ought not to be forgotten in our prayers and contributions.

A. J. EMERSON, Chairman.

The committee on Army Colportage reported as follows:

Your committee beg leave to report, that God has abundantly blessed, to the good of our armies, the means and men which have been under the control of the N. C. Baptist Board of Missions and the D. M. B. S. B. Convention.—About ten thousand conversions have been reported in Lee's army the past two years. It is also computed [we do not know how justly,] that one hundred and forty two thousand persons have professed conversion in our armies since the war commenced. Many of these are North Carolinians—our own husbands, brothers and sons. The most gratifying state of religious interest pervades all our armies, much of which is due to the instrumentalities of Colportage and Missions. The N. C. Baptist Board of Missions have, at present, in their employ thirty Missionaries. The D. M. B. S. B. Convention employ about one hundred. They both need funds. We commend their respective claims to your *prayerful* and *benevolent* contributions.

Respectfully submitted,

N. W. WILSON, Chairman.

Moved and carried that seven hundred dollars of the money collected for Army Colportage be placed at the disposal of the Domestic Mission Board of the Southern Baptist Convention, the balance to be sent to Elder N. B. Cobb'

The report having reached the Association that our army near Petersburg was engaged in deadly conflict with the enemy, business was suspended, and the Association led in prayer for our country by N. W. Wilson.

The committee on Periodicals made their report. After speeches by Elder N. W. Wilson, A. J. Emerson, T. J. Johnson and others, a subscription for some fifty copies of the *Recorder* was taken up for our soldiers. Report adopted as follows:

Your committee would most respectfully urge a more extended circulation of the *Biblical Recorder* in this Association. Also the *Child's Index* published in Macon, Georgia. We should appreciate more highly than we do these most worthy sheets; for they greatly benefit those who read them.

H. B. MARLEY, Chairman.

The committee on Sabbath Schools reported as follows:

Your committee on Sabbath Schools beg leave to report:

WHEREAS, We learn, from the letters of the churches composing this body, that some of them have flourishing Sabbath Schools while others are doing nothing in this direction; as we believe Sabbath Schools, when properly conducted, to be of great advantage in enlightening the youthful mind on the glorious subject of religion; in fortifying them against the evils of misconstruing God's word; and in guarding them against the imposition of fanatics and religious demagogues, who labor hard to be popular by preaching animal excitement, without the knowledge of the exceeding sinfulness of sin and other glorious truths contained in God's word, intended to kill unto sin and make alive unto God; who yet make professions and when trials come upon them fall away because they were never changed and are disgraced and seriously injured; therefore,

Resolved, That this Association earnestly recommend each church within her bounds to organize a Sabbath School and do what they can to keep it in a prosperous condition.

E. CRUTCHFIELD, Chairman.

The Finance committee reported. [This report was not furnished by the Clerk.—PRINTER.]

The committee on Education reported as follows:

The committee on Education report, that the education of young ministers with us is now nearly impracticable, owing to the situation of our country by the bloody war in which we are engaged. Yet Mount Vernon School is still in progress for the education of females and very much needs the patronage of the brethren of this Association to enable the worthy teacher, brother T. C. Hooper, to continue the school with success.

The education of the children of our soldiers in the field also should claim the attention of all christians; therefore

Resolved, That the Association recommend to the churches of the same that they as far as practicable favor or advance the educat on of our soldiers' children in the vicinity of their respective churches.

All of which is respectfully submitted,

W. WHITE, Chairman.

On motion, it is ordered that any brother within the bounds of this Association, who may be present, shall be authorized to report himself as a delegate to the Baptist State Convention, to represent this body on the funds paid over to Elder N. B. Cobb, during the present session.

The following committee was appointed to visit the Mt. Carmel church and ascertain the cause of their repeated failure to represent themselves, and report to the next Association, viz: Elders G. W. Purefoy, N. W. Wilson, Manly Andrews, and brethren Nash Cheek and W. G. Weaver.

Appointed the next Association to be held with the Rives' Chapel church, Chatham county, to commence Friday before the 1st Sunday in October, 1865.

The following resolutions were passed:

Resolved, That the ministers of this Association be earnestly requested to visit the destitute churches in the Association, and report the result of their labors to next Association.

Resolved, That the churches of this Association be requested to report to its next session the number of teachers and other statistics of interest connected with their Sabbath Schools.

Resolved, That the thanks of this Association are due, and are hereby tendered to the brethren and friends of this vicinity for the very hospitable entertainment of its members during the present session.

On motion, adjourned to the time and place of next Association.

Closing exercises by Elder A. J. Emerson.

G. W. PUREFOY, Mod'r.

E. H. STRAUGHAN, Clerk.

CHURCHES.	PASTORS.	CLERKS.	POST-OFFICES.	Baptized.	Rec'd by letter.	Restored.	Dism'd.	Excluded.	Dead.	Total.	Minute fund.	Collection fund.
Antioch,	Levi Andrews,	Alvis Durham,	Clover Garden,	11	1		2	4	5	147	15 50	
Brush Creek,	A. J. Emerson,	R. S. D. Foushee,	Brush Creek,	7	3				1	56	10 00	
Bear Creek,	A. J. Gilbert,	N. S. Philips,	Fair Haven,	7				1	5	169	12 00	
Bethlehem,	Noah Richardson,	Daniel Hanson,	Carthage,							194		
Bethel,	Manly Andrews,	Ruffin Andrews,	Chapel Hill,	23	2			2	1	132	8 00	
Carthage,		J. H. Warner,	Carthage,							33		
Cedar Falls,	P. M. Baldwin,	T. M. Baldwin,	Cedar Falls,	34	1		1	5		114	12 00	
Columbia,	P. M Baldwin,	W. P. Fox,	Cedar Falls,	29						79	18 00	
Chapel Hill,	N. W. Wilson,	J. R. Hutchins,	Chapel Hill,	14	1		6	2	4	163	15 00	604 33
Cool Spring,	S. Gilmore,	S. Witherspoon,	Buffalo,	21	2			1	2	78	10 00	270 00
Crane's Creek,	S. Gilmore,	H. Rogers,	Crane's Creek,					1	1	14	5 00	
Emmaus,	J. C. Wilson,	C. Justice,	Hadley's Mills,	4					2	103	5 00	150 00
Gum Spring,	Wm. Lineberry,	J. S. Lasater,	Haywood,	3				2	2	110	20 00	
Fall Creek,	Eli Philips,	Chesley Jones,	Fall Creek,							68		
Friendship,		J. C. Dowd,	Carthage,							31		
Juniper Spring,	C. S. Harwood,	George Harwood,	Haywood,							112		
Love's Creek,	Wm. Lineberry,	Henry Dorsett,	St. Lawrence,	22	4		1		5	111	5 00	
Lystria,	J. P. Mason,	J. J. Rigsbee,	Chapel Hill,	5						66	5 00	
May's Chapel,	S. Gilmore,	Jordan Tysor,	Pittsboro,	12	2				5	114	20 00	1280 00
Moon's Chapel,	A. Weaver,	T. W. Matthews,	Marley's Mills,	10	3					60	10 00	71 00
Mineral Spring,	A. J. Emerson,	J. A. Jones,	Goldston,				1	1	3	71	4 50	
Mt. Carmel,		S. T. Lindsey,	Chapel Hill,							37		
Mt. Gilead,	Manly Andrews,	J. W. Hackney,	Hackney's X R'ds,						3	63	5 00	110 00
Mt. Zion,	Wm. Lineberry,	E. G. Brothers,	Patterson's Store,	1	2			1	1	50	5 00	
Mt. Olive,	Samuel Baldwin,	Samuel Lewis,	Hadley's Mills,							55	7 00	
Pleasant Grove,	O. Churchill,	T. W. Womble,	Grove,							76	5 00	
Pittsboro',	A. J. Emerson,	John Thompson,	Pittsboro,							18		
Rives' Chapel,	R. R. Moore,	J. R. Marsh,	St. Lawrence,	23	1	1	2	1	2	102	11 00	75 00
Rock Spring,	R. R Moore,	G. W. Dismukes,	Pittsboro,		3				1	45	10 00	
Rocky River,	A. Weaver,	W. A. Duncan,	Simmon Grove,	1					1	30	2 00	
Sandy Creek,	P. M. Baldwin,	S. S. Siler,	Marley's Mills,	29		1		2	2	71	12 00	
Mechanic's Hill,		L. C. Stutts,	Carthage,							31		
				256	21	2	13	23	46	2597	232 00	2760 00

MINUTES

OF THE

ONE HUNDRED AND SEVENTH SESSION

OF THE

Sandy Creek Baptist Association,

HELD WITH THE CHURCH AT

RIVES' CHAPEL, CHATHAM COUNTY, N. C.,

OCTOBER 29—SEPTEMBER 1st, 1865.

RALEIGH:
BIBLICAL RECORDER BOOK AND JOB PRINTING OFFICE
1866.

PROCEEDINGS.

RIVES' CHAPEL, Chatham Co., Sept. 29, 1865.

The Sandy Creek Baptist Association met with the Church at this place.

The Introductory Sermon was preached by Elder N. W. Wilson, from 1st Peter, 2d, 9th.

The Association was then called to order by Elder G. W. Purefoy, Moderator; prayer by Elder A. J. Emerson.

The following Churches presented Letters which were read, and their Delegates enrolled, as follows:

Antioch—A. P. Strowd, Alvis Durham, Wm. Andrews.*

Brush Creek—W. H. Ellis, J. J. Lambert, J. A. Brooks.

Bear Creek—Elders A. J. Gilbert, D. C. Murchison, A. B. Bright.

Bethel—R. S. Andrews, A. J. Lloyd,* Ruffin Andrews.*

Cedar Falls—N. Kivitt, Eli Coble, John Pugh.*

Columbia—J. Kivitt,* J. E. Teague,* Alfonzo Ingole.

Chapel Hill—Elder G. W. Purefoy, W. G. Weaver, N. Cheek.

Cool Spring—J. G. Foushee, D. W. McIntosh, D. O. Bryan.

Crane's Creek—T. J. Johnson,* H. Rogers.

Emmaus—C. Justice, H. P. Straughan, C. Daffron.

Gum Spring—Elder J. C. Wilson, A. Lasater, G. P. Moore.

Love's Creek—D. Hackney, H. Dorsett, J. D. Dorsett.

Lystria—George Cole, William Oldham.

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*Absent.

Mineral Spring—Elder A. J. Emerson, W. P. Wren, W. J. Lambert.

May's Chapel—Dr. H. B. Marley, Wm. White, J. Tysor.

Moon's Chapel—G. C. Underwood, S. E. Teague, T. W. Mathews.

Mt. Gilead—J. W. Hackney, Wm. Griffin, J. J. Hackney.

Mt. Zion—Elder E. Crutchfield, H. Kivitt, E. G. Brothers.

Mt. Olive—Elder Levi Andrews,* P. Ellington, D. Russel.

Pleasant Grove—Elder O. Churchill,* J. Churchill,* J. Dowdy.

Pittsboro'—No representation.

Rock Spring—C. B. Poe, J. Eubanks, W. W. Dismukea.

Rocky River—Elder W. Lineberry, A. N. Lineberry, W. H. Duncan.

Sandy Creek—P. Frasier, M. D. Kivitt,* S. S. Siler.

Bethlehem—A. S. McIntosh, L. S. Warner,* L. Stutts.*

Carthage—J. P. McLamore.

Fall Creek—J. A. Scott, E. C. Brewer.* E. Welch.

Friendship—D. Short,* John Fields * J. C. Dowd.

Juniper Spring—Isaac Mickle, J. W. Buchanan, S. Thomas.

Mechanic's Hill—No representation.

Mt. Carmel—J. M. Cheek, R. M. Daniel, S. T. Lindsey.*

It appearing that a majority of the Churches were represented, on motion, proceeded to the election of Moderator. Elder G. W. Purefoy elected.

Invited Ministers present to seats with us; Elders R. H. Marsh, N. W. Wilson, J. B. Hardwick and A. Weaver, accepted the invitation.

Invited Correspondents from Sister Associations to seats H. M. Cates, from Beulah Association, accepted the invitation.

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*Absent.

Appointed the following Committees:

To arrange the business of this Association, Elders R. H. Marsh, E. Crutchfield, A. P. Strowd, with the Moderator and Clerk.

On Religious Exercises, the Pastor and Deacons of this Church.

On Finance, D. Hackney, Wm. White.

On Baptist State Convention, Elder J. B. Hardwick, J. W. Hackney, Alvis Durham.

On Temperance, Elder A. J. Emerson, R. R. Moore and Wm. Griffin.

On Periodicals, Elder A. Weaver, Dr. H. B. Marly, J. Tysor.

On Sabbath Schools, Elder R. H. Marsh, E. Crutchfield, N. Cheek.

On Education, Elders N. W. Wilson, W. Lineberry and R. S. Andrews.

On Prayer Meetings and Family Worship, Elder R. R. Moore, W. G Weaver, T. W. Mathews.

On the Religious Instruction of the Colored Population, Wm. White, Elder J. B. Hardwick, E. G. Brothers.

On motion, adjourned till to-morrow, 10 o'clock.

Prayer by Elder E. Crutchfield.

SATURDAY MORNING, 10 O'clock.

Met according to adjournment.

Religious exercises by Elder J. B. Hardwick.

John Hulsen, from Liberty Association, and J. F. Marsh and J. H Taylor, from Cedar Creek Association, appeared as Correspondents and were invited to seats.

The Committee of Arrangements reported; report adopted.

Read Constitution and Rules of Decorum.

Correspondents to Sister Associations called on to report. They all failed to attend, owing to the peculiar condition of the country.

Appointed Correspondents to Sister Associations as follows:

To Flat River—Elders G. W. Purefoy, R. H. Marsh and N. Cheek.

To Beulah—Elders N. W. Wilson, Levi Andrews, and A. P. Strowd.

To Cedar Creek—Elders A. J. Emerson, R. H. Marsh, A. Weaver and S. Gilmore.

To Peedee—Elders N. Richardson and P. M. Baldwin.

To Liberty—Elders E. Crutchfield, A. Weaver and E. G. Brothers.

To Central—Elder G. W. Purefoy, J. C. Wilson and O. Churchill.

To Raleigh—Elders G. W. Purefoy, J. C. Wilson, N. W. Wilson, Wm. Griffin and J. W. Hackney.

Appointed Elder A. J. Emerson to preach the Introductory Sermon at next Association, on Friday, 12 o'clock.

The Committee on the Baptist State Convention made their report, which, after interesting remarks by the Chairman and others, was adopted:

REPORT ON THE BAPTIST STATE CONVENTION.

The N. C. Baptist State Convention has been from the time of its organization, engaged in the work of Home and Foreign Missions and Education, and for several years in that of Colportage.

It is a source of regret to your Committee, that the denomination at large has never given to the Convention that support that the importance of its work demands They hope in the future that the meetings of the Convention will be more largely attended by our Ministers and lay-men, and that the time is not far distant when the Convention will resume its operations, and that its efforts may tend to develope the resources of the denomination and unite the Churches of the State in the noble work of evangelizing the State and the world.

J. B. HARDWICK, Chairman.

The report on Periodicals was read and adopted:

REPORT ON PERIODICALS.

Your Committee report that they have learned with pleasure that Rev. J. D. Hufham contemplates at an early day to resume the publication of the RECORDER.

Resolved, That we tender our brother H. our thanks for his noble efforts to furnish us a religious newspaper.

Resolved, That we promise him such a support as our mail facilities and pecuniary means will allow.

Resolved, That we recommend all who have the ability, to subscribe for the RECORDER.

Respectfully submitted. A. WEAVER, Chairman.

The report on Temperance was read, and interesting speeches were made by Elders A. J. Emerson, N. W. Wilson and others. Pending the discussion, the Association called off for dinner.

Two O'CLOCK, P. M.

Resumed business.

The unfinished business of the morning, being the report on Temperance, was taken up, and, on motion, laid on the table for the present.

The Committee on Sabbath Schools reported. The Association was entertained by deeply interesting speeches by the Chairman and Elder J. B. Hardwick, after which, the report was adopted:

REPORT ON SABBATH SCHOOLS.

Your Committee beg leave to report, that some interest in Sabbath Schools is manifested by some of the Churches, while others appear to be careless and indifferent on the subject. We would suggest a few reasons for continued efforts in this field of Christian labor:

1st. It is the duty of parents to impart religious instruction to their children. The Sabbath School is intended not to relieve but assist in the performance of this duty.

2d. The public ministration of the Word is not usually adapted to reach and affect the minds and hearts of the children; every Church, therefore, ought to supply this deficiency by a well conducted Sabbath School.

3d. May not the line of accountability be crossed before the child by proper

religious training be fitted to take up the Cross and learn to love the Lord Jesus? If so, where will the responsibility, in case of death, rest?

4th. The vast amount of good to children and teachers that has been accomplished by the use—and the harm by the neglect, of Sabbath Schools.

We would then recommend that renewed zeal and energy be made on the part of all the Churches in behalf of the Sunday School cause.

R. H. MARSH, Chairman.

The Committee on Prayer Meetings, &c., read their report, which, on motion, was laid on the table for the present.

The Committee to superintend the election of Ministers to preach on Sabbath reported that A. J. Emerson, N. W. Wilson and J. B. Hardwick were elected.

SABBATH.

Elder A. J. Emerson preached at 10 o'clock to a very large and attentive congregation. Elder N. W. Wilson preached at 11 o'clock, after which a collection was taken up for Missionary purposes, amounting to $52.35. Elder J. B. Hardwick preached at 2 o'clock.

Elder A. Weaver preached in the house to the colored people in the forenoon, and Elder J. C. Wilson in the afternoon.

MONDAY MORNING, 10 O'clock.

Met according to adjournment.

Prayer by Elder J. B Hardwick.

The names of Delegates called and absentees noted.

Proceedings of Saturday read and approved.

The Committee on Education reported; report adopted:

REPORT ON EDUCATION.

Your Committee are pleased to report that the exercises of Wake Forest College have been resumed, and that we still have a school in operation at Mineral Spring, both of which deserve our sympathy and support. Something must be done for the education of soldiers' children.

N. W. WILSON, Chairman.

The Committee on the Religious Instruction of the Colored population reported; report adopted:

REPORT ON RELIGIOUS INSTRUCTION OF COLORED PEOPLE.

Your Committee do not perceive, in the change of relations heretofore existing between the whites and the blacks, any cause for discontinuing the efforts of the former for the religious improvement of the latter.

As a people, we were never responsible for the introduction of slavery into this country; nor are we now responsible for the apparent disorder that exists, or the sufferings entailed upon the blacks by being suddenly and unexpectedly thrown upon their own resources for a support at a time when the country was in a great measure destitute of provisions and clothing.

We discard the theory of those who contend that the negro is incapable of making any advancement or progress in his efforts to obtain religious knowledge. Also the theory of such as claim for him superiority or equality with the Anglo-Saxon. The middle ground is the correct one. He is a man, and as such we should endeavor to instruct and improve him. This is eminently necessary to him and advantageous to ourselves.

The negro is an accountable being. In common, with us, he possesses a depraved nature—a carnal mind. He needs the truth, as it is in Jesus to prepare him for the joys of Heaven, as well as to fit him for the duties of life.

The Divine Providence that permitted his ancestors to be made slaves, has permitted the negro of our day to be made free. As a Christian people we should bow submissively to the permissive as well as positive decrees of a wise and just God. Nor can we fail to recognise the fact, that Providence seems to have made it to the interests of these two races to inhabit the same territory for centuries. If we consider the nature of the climate, the sentiments and interests of the Northern States, their aversion to the negro race, the wants and degraded condition of those now inhabiting those States, we cannot perceive any thing to encourage the blacks to seek homes among those to whom they are indebted for their present altered condition. It appears to us more than probable, that, at least for a time, the blacks will be under the necessity of remaining among us. Accepting this as probable, to say nothing more, does it not, then, become the duty of every Christian—and is it not to the interest of every class of our people—to all branches of industry—that he be thoroughly instructed and grounded in the principles of the Christian religion? Let a man become thoroughly pious, and he will become honest in his dealings, industrious in his habits, orderly in his deportment. But if we

cast off, neglect him, he may become useless as a man and laborer, and lapse into that state of lawlessness which is as fatal to the industry as to the prosperity of a country.

Religious instruction will prevent a conflict between the two races, which can only be made harmonious by compulsion or by the influence of holding the same religion.

While it may be alleged that this is a more selfish than religious view of the subject, your Committee do not claim for it precedence over the paramount duty of Christians to preach the Gospel to every creature.

The history of our connexion with the blacks—the success of our efforts to christainize them—the thousands that are now members of our Churches, are sufficient to inspire us with the hope that their future religious history will be as bright as the past has been instructive and suggestive.

1st. Your Committee recommend that the blacks be encouraged to attend Church as heretofore, to observe the Sabbath, to collect their children for such instruction as may be imparted to them.

2d. We recommend our Ministers and people to devote as much time as they can command, to preaching for them and instructing them. Encourage them to occupy their *accustomed places* in the house of God, and to take an interest in the welfare and prosperity of the Church.

3d. While we do not feel it in our hearts to neglect and cast off our colored members, yet we recommend to Churches and Pastors, where the colored members desire it, to aid them in forming separate Churches and in procuring the services of Ministers competent to instruct them.

The above recommendations have been substantially adopted by our brethren elsewhere, and they have been productive of good, for it is a suggestive fact, that colored Churches in our large towns have not only become self-sustaining, but, in many instances, efficient and liberal in sustaining the cause of Home and Foreign Missions.

W. WHITE, Chm'n.

On motion, the report on Temperance was taken from the table, and, after some slight alterations, unanimously adopted:

REPORT ON TEMPERANCE.

Your Committee respectfully offer three suggestions:

1st. To be temperate in all things is the Christian's duty, "Add to knowledge temperance," says an inspired Apostle. That a man who strives to be temperate in all things, will be so in the use of ardent spirits, none can doubt.

2d. In this particular, temperance is the opposite virtue to the vice of drunkenness. And as the more a man drinks, the nearer he approaches drunkenness, so the less a man drinks the nearer he approaches temperance.

3d. Intemperance is still an evil of appalling magnitude—and the Church alone is left to oppose it. A few years ago we had allies in this cause, consisting of various Societies, numbering thousands and tens of thousands, who outstripped us in zeal, but to-day they are nearly all gone. As it has been, so it probably will be. Should they spring up again, they will die out again.—The Society Christ has planted on earth is the true opponent of this monster vice, as of all other evil.

A. J. EMERSON, Chm'n.

The report on Prayer Meetings taken from the table and adopted:

REPORT ON PRAYER MEETINGS.

Prayer is the offering of up thanks, praise, and supplications to Almighty God through Jesus Christ.

Your Committee recommend to the Ministers and brethren the importance of frequent meetings for prayer, not with the Church alone, but with families, and at other places—believing it to be the best method of calling out young gifts.

We also believe it to be the duty of Christians that are heads of families, to lead in prayer or family worship. R. R. MOORE, Chm'n.

The Committee appointed at last Association to visit Mt. Carmel Church, reported that that Church is now in a flourishing condition and is represented in this body.

Appointed the following Delegates to the Baptist State Convention: W. S. Downer, Elder A. J. Emerson, Elder J. C. Wilson, Wm. Griffin, A. P. Strowd.

Appointed the next Association to be held with the Church at Moon's Chapel, to commence Friday before the first Sunday in October, 1866.

The Trustees of the Mt. Vernon Seminary made a verbal report through the Chairman, Elder W. Lineberry.

The following resolution was passed unanimously:

Resolved, That the thanks of this Association are due, and are hereby tendered to the brethren and friends for their hospitable entertainment during this session.

On motion, adjourned to time and place of next Association.

Prayer by Elder N. W. Wilson.

G. W. PUREFOY, Moderator.

E. H. STRAUGHAN, Clerk.

STATISTICAL TABLE.

CHURCHES.	PASTORS.	CLERKS.	POST OFFICES.	Baptized.	Received by Letter.	Restored.	Dismissed.	Excluded.	Deceased.	Total.	Association Fund.
Antioch,	L. Andrews,	A. Durham,	Clover Garden, N. C.,	8			4	3	2	147	$ 2 00
Brush Creek,	A. J. Emerson,	R. T. D. Foushee,	Brush Creek, "	3	1			1	2	52	1 50
Bear Creek,	A. J. Gilbert,	N. F. Phillips,	Fair Haven, "	10					2	177	2 00
Bethe ,	M. Andrews,	R. Andrews,	Chapel Hill, "				5	4	4	119	1 50
Cedar Fal's,	P. M. Baldwin,	T. M. Baldwin,	Cedar Falls, "	1	1			4		114	2 00
Columbia,	P. M. Baldwin,	A. J. York,	" " "	4			4	3		71	1 50
Chapel Hill,		J. R. Hutchins,	Chapel Hill, "		5		2	3	3	159	3 00
Cool Spring,	S. Gilmore,	D. O. Bryan,	Buffalo, "	15					1	92	3 00
Crane's Creek,		H. Rogers,	Crane's Creek, "							14	3 00
Emmaus,	J. C. Wilson,	C. Justice,	Hadley's Mills, "	25			2			105	2 00
Gum Spring,	A. D. Blackwood,	J. S. Lasater,	Haywood, "	11		1		2	1	114	2 00
Love's Creek,	W. Lineberry,	H. Dorsett,	St. Lawrence, "						2	110	2 00
Lystria,	J. P. Mason,	J. J. Rigsbee,	Chapel Hil , "	23						83	2 00
Mineral Spring,	A. J. Emerson,	Lambert,	Goldston, "		1		1	1	2	67	90
Mays' Chapel,	S. Gilmore,	J. Tysor,	Pittsboro', "	6	1				2	145	2 00
Moon's Chapel,	A. Weaver,	T. W. Matthews,	Marley's Mills, "	17	2		3			63	1 50
Mt. Gilead,		J. W. Hackney,	Hack'y's ⋈ Roads, "							70	1 25
Mt. Zion,	W. Lineberry,	E. G. Brothers,	Patterson's Store, "							55	1 50
Mt. Olive,	S. Baldwin,	S. Lewis,	Hadley's Mills, "						1	54	1 50
Pleasant Grove,	O. Churchill,	M. T. Horton,	Grove, "					1	5	77	1 00
Rives' Chapel,	R. R. Moore,	J. R. Marsh,	Goldston, "		2		1	1	1	111	2 00
Rock Spring,	W Lineberry,	C. C. Dismukes,	Pittsboro', "	2					4	42	2 00
Rocky River.	W. Lineberry,	W. A. Duncan,	Simmon Grove, "							30	1 00

Sandy Creek,	P. M. Baldwin,	S. S. Siler,	Marley's Mills, N.C.,	12				5	3	60	1 00
Bethlehem,	N. Richardson,	H. Hansom,	Carthage, "	21				1	1	200	1 75
Carthage,	N. Richardson,	J. E. Avera,	" "	10	2				2	41	80
Juniper Spring,	C. S. Harwood,	W. S. Taames,	Longstreet, "	9						66	2 10
Fall Creek,	R. R. Moore,	J. A. Scott,	Fall Creek, "					1	1	51	1 50
Friendship,		J. C. Dowd,	Carthage, "							31	1 00
Mt. Carmel,	O. Churchill,	S. T. Lindsey,	Carpel Hill, "	12	6					58	1 00
Pittsboro',	A. J. Emerson.	J. Thompson,	Pittsboro', "							18	
				189	23	1	22	29	39	2596	$48 20

MINUTES

of the

One Hundred and Eighth Session

of the

SANDY CREEK BAPTIST ASSOCIATION,

Held with the church at

Moon's Chapel, Chatham County, N. C.

October 5--October 8th,

1866

1866

PROCEEDINGS.

Moon's Chapel, Chatham Co., Oct. 5th 1866.

The Sandy Creek Baptist Association met with the church at this place.

The Introductory Sermon was preached by Elder A. J. Emerson, from Luke 18th and 8th.

The Association then convened, the Moderator in the chair. Religious exercises by Elder R. H. Marsh.

The churches were then called, and their delegates enrolled as follows:

Antioch.—D. M. Durham, T. J. Strowd, J. R. Ward.

Brush Creek.—R. R. Paschal,* R. Lambert, S. Ellis.

Bear Creek.—Elders A. J. Gilbert, D. C. Murchison, N. Brafford.*

Bethel.—Elder M. Andrews, H. W. Lloyd, R. S. Andrews.*

Cedar Falls.—J. M. Dupree,* James Carter,* Nathan Kivett.

Columbia.—Elder P. M. Baldwin,* J. E. Teague, A. J. York.

Chapel Hill.—Elders G. W. Purefoy, N. W. Wilson, N. Cheek.

Emmaus.—E. H. Straughan, C. Daffron, H. P. Straughan.

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*Absent.

Gum Spring.—Elder J. C. Wilson,* G. P. Moore, J. S. Lasater.*

Love's Creek.—D. Hackney, W. H. Fitts, G. H. Fitts.

Lystria.—A. J. Rigsbee, George O. Cole.

Mineral Spring.—Elder A. J. Emerson, T. J. Emerson, W. J. Lambert.*

May's Chapel.—H. W. Peoples, William White,* Ruffin Jones.

Moon's Chapel.—G. C. Underwood, B. F. Marley, J. P. Foushee.

Mt. Gilead.—J. W. Hackney, William Griffin, J. L. Hinton.*

Mt. Zion.—Elder E. Crutchfield, H. Kivett,* D. Teague.

Mt. Olivé.—Elder Levi Andrews, P. Ellington, D. Russel.

Pleasant Grove.—T. W. Womble,* M. T. Holton, J. M. Mitchell.*

Rock Spring.—C. B. Poe, A. Eubanks, E. E. Dismukes.

Rocky River.—Elder Wm. Lineberry, W. A. Lineberry, W. A. Duncan,

Crane's Creek.—T. J. Johnson,* H. Rogers,* W. W. Thagard.*

Sandy Creek.—P. Frazer, S. Staley, M. D. Kivett.

Fall Creek.—John Kid,* Joseph Purvis, G. G. Brewer.

Mechanic's Hill.—Lewis Maries, G. Davis,* L. Stubbs.*

Mt. Carmel.—Elder O. Churchill, J. S. Tilly,* R. M. Daniel.

Rives's Chapel. –Elder R. R. Moore, Elder R. H. Marsh, E. W. Webster.

Pittsboro.—Dr. Abner Holton.

Bethlehem.—Jesse Muse, W. R. McIntosh, A. Hannon.

Cool Spring.—W. B. Petty, N. S. Tysor, Elder S. Gilmore.

Juniper Spring.—Elder C. S. Harward*, C. B. McNeal,* J. Macke.*

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*Absent.

Carthage.—Elder N. Richardson,* Louis Lawhon,* L. S. Warner.

On motion, proceeded to the election of Moderator, by ballot: Elder G. W. Purefoy elected.

Invited ministers present to seats with us. Elder A. Weaver accepted the invitation.

Invited correspondents from Sister Associations: Elder W. H. Hamner and J. B. Hutson from the Liberty accepted the invitation.

On motion, appointed the following committees:

To arrange business of the Association, Elder R. H. Marsh, Elder Levi Andrews, D. Hackney, with the Moderator and Clerk.

On Religious Exercises, the Pastor and Deacons of this (Moon's Chapel) Church.

On Finance, D. Hackney, William Griffin, G. C. Underwood.

On B. S. Convention, Elder A. J. Emerson, J. B. Hutson, A. J. Rigsbee.

On Temperance, Elder E. Crutchfield, J. W. Hackney, George O. Cole.

On periodicals, Elder A. Weaver, Elder W. H. Hamner, D. Teague.

On Sabbath Schools, Elder R. R. Moore, O. Churchill, Nash Cheek.

On Education, Elder R. H. Marsh, Elder D C. Murchison, Elder Manly Andrews.

On Prayer meetings and Family Worship, Elder Levi Andrews, Geo. P. Moore, R. M. Daniel.

On the Religious Instruction of the Colored Population, Elders N. W. Wilson, R. H. Marsh.

On the Relation of Pastors and Churches, Elder R. H. Marsh, H. W. Peoples, W. A. Lineberry.

On motion, adjourned till to-morrow morning, 10 o'clock.

Prayer by Elder E. Crutchfield.

SATURDAY MORNING, October 6.

The Association met according to adjournment, prayer by Elder Manly Andrews.

The committee of arrangement submitted the following report which was adopted and ordered to be published in the daily order of business

1st. Devotional exercises.
2nd. Read minutes of previous day.
3rd. Call the roll.
4th. Read Constitution and rules of Decorum.
5th. Invite Ministers and corresponding messengers to seats with us.
6th. Receive report of corresponding messengers to Sister Associations.
7th. Appoint corresponding messengers to Sister Associations.
8th. Appoint the usual committees.
9th. Answer queries.
10th. Motions and Resolutions.
11th. Report of Committees.
12th. Miscellaneous business.
14th. Adjourn.

On motion, appointed a committee on church letters. Elders D. C. Murchison, Thos J. Strowd and Dr A. Holton constitute said committee.

Elder J. W. Collins appeared as a corresponding messenger from the Raleigh Association.

Called on corresponding messengers to report: they all failed to attend except those appointed to the Liberty and Raleigh Associations, but rendering satisfactory excuses were excused.

Appointed correspondents to the following Associations:

To Flat River, Elders G. W. Purefoy, M. Andrews and Nash Cheek.

To Beulah, Elders N. W. Wilson, M. Andrews and H. M C. Strowd.

To Cedar Creek, Elder S. Gilmore, J. J. Gilmore, J. G. Foushee.

To Peedee, Elders P. M. Baldwin, R. H Marsh and J. E. Teague.

To Liberty, Elders A. Weaver, E. Crutchfield and D. Teague.

To Central, Elders J. C Wilson, G. W. Purefoy and T. W. Womble.

To Raleigh, Elder G. W. Purefoy, O. Churchill, J. C. Wilson, J. W. Hackney and William Griffin.

Appointed the following delegates to the Baptist State Convention, according to the request extended by the last Convention to Associations to send three delegates each, without regard to funds raised by them : T. J. Johnson, J W. Hackney, William Griffin.

The following query was received :

Is it in accordance with Bible principles to rebaptise a candidate on the ground of the previous Baptism being rendered invalid by a spurious profession.

Discussed by Elders Weaver, Hamner, Wilson, Emerson, Andrews and others, and answered in the affirmative.

Received a petition from Benjamin Gilbert a member of the Church at Pittsboro, asking advice relative to said Church, whereupon the following committee were appointed to visit the church : Elders G. W. Purefoy, William Lineberry, J. C. Wilson, R. R. Moore and Jordan Tyser and E. H. Straughan.

On motion the Association called off for an hour.

AFTERNOON SESSION.

Elders N. W. Wilson, A. J. Emerson, R. H. Marsh, elected to preach on Sabbath.

Appointed the next Association to be held with the Church at Mt. Olive, Chatham county, at the usual time ; Elder R. H. Marsh to preach the Introductory sermon on

Friday, at 12 o'clock. Moved and carried that the custom of electing preachers by the Association to preach on Sabbath be discontinued.

The committee on Temperance presented the following report which was adopted:

REPORT ON TEMPERANCE.

Your committee beg leave to report, after a few hours reflection on the history of the intemperance of many Baptist, in the unnecessary use of stimulants, such as, Spirituous Liquors, Tobacco, Snuff, Opium, Morphine, &c. It seems unfair to single out one of the above habits of intemperance, and let all the rest pass unnoticed.

But, as the intemperate use of ardent spirts in our judgment seems to produce the most immediate visible and sinful effect upon the excessive drinker and all over whom he has any influence, your committee would presume to comment a little on its tendency and effect, as many members of Churches are in the habit of using ardent spirits as a beverage, and can plead nothing in justification therefor but custom. They seem to have forgotten the command of God, by the apostle Paul, when he says to the Churches of his time, "abstain from every appearance of evil; whatsoever ye do, whether ye eat or drink, do all to the glory of God." We suggest that the Association advise the Churches to use all Scriptural efforts to put down and keep down the business of making, and the custom of drinking ardent spirits as a beverage. All of which is respectfully submitted

E. CRUTCHFIELD, Chairman.

On motion, adjourned till Monday morning 9 o'clock. Prayer by Elder N. W. Wilson.

SUNDAY MORNING.

The services were opened at 10 o'clock, by Elder A. J. Emerson, who preached from Matthew, 3d chap. 33d verse, after which a collection was taken up for the Baptist State Convention, amounting to $31,21. Elder N. W. Wilson preached at 1 o'clock from Collossians, 3d chapter 3d verse.

Elder W. H. Hamner preached at night from 2nd Corinthians 8th and 9th.

MONDAY MORNING, 9 O'CLOCK.

The Association met according to adjournment.

Prayer by Elder Levi Andrews.

The committee on the Baptist State Convention made the following report which was adopted: That at the last session of that body, in May last, a change was made in the basis of representation by which each Association was invited to send three brethren as members of the Convention without reference to funds contributed.

A. J. EMERSON, Chm'n.

The Committee on the relation of pastors and Churches presented the following report which was unanimously adopted and ordered to be published:

RELATIVE DUTIES OF CHURCH AND PASTOR.

Upon a right conception and faithful discharge of the relative duties of a christian pastor and the Church of his care, depend, in no small degree, the happiness and usefulness of the one, and the prosperity and efficiency of the other. These duties are given in clear and ample detail by "holy men as they were moved by the Holy Ghost." To the Inspired Word, then, and to that alone, must we look for counsel and direction on this, as on every other subject. Among the various duties with their relations and bearings, therein set forth, we would invite attention, first, to the duties of a pastor toward the Church committed to his care, and then, the duties of a Church to its pastor.

I.—PASTORAL DUTIES.

1. The first and great duty of a pastor is to preach the Gospel, without partiality, fear or favor, "giving to each his portion in due season." "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

To his public ministrations are added private labors. "And I went up by revelation," says the Apostle Paul, "and communicated unto them that Gospel which I preach among the Gentiles, but *privately* to them which were of reputation." Christ preaching to Nicodemus, Peter to Cornelius, Paul to the jailor and his family, and Phillip to the eunuch, are all instances of private preaching. The pastor is, therefore, to preach from house to house, in the highways and hedges, in the halls of wealth and fashion, in the hovels of the poor and neglected, in the abodes of health, and at the bed-side of the sick and dying; in a word he is to be "instant in season, out of season," "always abounding in the work of the Lord."

2. The Great Head of the Church has instituted laws for its regulation

and government, and has committed their proper enforcement into the hands of His ambassadors and requires of them an account of their stewardship.

"Remember them which have the rule (are the guides) over you, who have spoken unto you the word of God." Heb. xiii : 7. "If a man know not how to rule his own house, how shall he take care of the Church of God?" "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief." The pastor then must "Feed the flock of God which is among you, *taking the oversight* thereof, not by constraint, but willingly; not for filthy lucre (dishonorable gain) but of a ready mind; neither as being lords over God's heritage but being ensamples to the flock"

3. To these duties the *pastor* is to give himself wholly. As an evangelist, a minister may under peculiar circumstances, be allowed to engage in an honest secular business. This is indicated in the example of Paul: "For ye remember, brethren, our labor and travail; for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God." 1 Thes. ii : 9.

The pastor, however, except it be in *rare* and *isolated circumstances*, owes it to himself, his church and his Master, to give himself *wholly, unreservedly* and *continually* to the welfare of his people.

Paul says to Timothy, "Meditate upon these things, give thyself *wholly* to them, that thy profiting may appear to all." 1 Tim. iv: 13. "Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God." Luke ix: 60.

The twelve thought it not reason to "leave the word of God, and serve tables." They had not time to attend to the "daily ministration;" no, not even to look after neglected widows. Deacons were appointed over that business. "But," said they," we will give ourselves *continually* to prayer, and to the ministry of the word." Is there a pastor, under ordinary circumstances, justifiable in "burying the dead," serving tables, following the plow or in entangling himself in any other secular employment, when these things were not thought reasonable service for inspired men?

II—DUTIES OF A CHURCH TO ITS PASTOR.

1. The pastor in Eph. iv : 11, is spoken of as a heavenly gift, "for the perfecting of the saints," and ought therefore to be received, not as a fit subject for criticism, but as a messenger of God—not as a hireling for a year, but as the pastor of the church.

"How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things!" "And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus." The first duty of a Church then is to receive its pastor with gratitude as a "minister of Christ, and steward of the mysteries of God."

2. The pastor, if worthy of such a name, ought to be presumed to know more "of this way" than the Church, and his instructions are entitled to respect and should be received with due meekness and submission. "For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." Mal. xxvii. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts xvii: 11.

3. The Church should respect and love its pastor. "And we beseech you, brethren, to *know* them which labor among you, and are over you in the Lord, and admonish you; and to *esteem them very highly in love* for their work's sake." 1 Thes. v : 12-13.

4. It is the duty of a Church to support its pastor.

1. By *prayer*. The apostle Paul, inspired as he was, felt the need of the prayers of the brethren. He says to the Thessalonians, "Brethren, *pray for us*, that the word of the Lord may have free course, and be glorified."

2. *By* sustaining his reputation. The character of a minister is in a peculiar way identified not only with the character of Christ, but with the highest interests of his cause; and cannot therefore be lightly assailed without a corresponding injury to the interests of his kingdom. For that reason the great enemy of man makes him the special object of his malice, and hurls at him his most deadly missiles. The reputation and spiritual interests of a minister are in continual jeopardy. Nothing but the grace of God can sustain the latter, whilst his reputation is, to a great degree, committed to the care of the Church; hence he charges them not to receive an accusation against an elder, "but before two or three witnesses." It is the duty then of a Church to manifest its jealousy for the reputation of one, held in such sacred esteem by the Master, by all due protection and defense against assaults and calumniations, from whatever source they may proceed.

3. By providing for his temporal wants. That this is a duty is clearly seen by the following Scriptures: "Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel." 1 Cor. ix: 14. "Who goeth a warfare any time at his own charges? who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock?" 1 Cor. ix: 7. "The laborer is worthy of his reward." In that passage of Paul's letter to the Corinthians which seems to militate against this view, this duty of the Church is unmistakably set forth in Paul's asserting it to be a *power* given him by the Gospel of requiring a support from them. He waived his right, but in no wise absolved the church from its duty. "What is my reward then?" says he. "Verily that, when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my *power* in the Gospel."

But the question arises, how and to what extent are the pastor's wants to be supplied?

We suggest the following plan: "Upon the first day of the week let *every one* of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. xvi: 2. "Then the disciples, *every man* according to his ability, determined to send relief unto the brethren which dwelt in Judea." Acts xi: 29. This plan of giving or rather communicating to the pastor, *every man* according to his ability, is gracious and wise. It has respect unto the wants of the flock as well as the necessities of the pastor. One is not eased and another burdened, but all, male and female, bear their part according to their ability.

The grace of benevolence is thus cultivated, mutual love and sympathy are engendered, and the talents, piety and undivided attention of the pastor is consecrated and secured to the Church, for its edification and spiritual happiness.

The support contemplated in the Gospel is not designed to be stinted or doled out with a sparing hand, but an ample one, meeting all the wants of a prudent and economical pastor, together with all those who are dependent on his labors for support, not merely for the present, but with due and lawful reference to the exigencies of the future caused by sickness or death.

"Thou shalt not muzzle the ox that treadeth out the corn." "Let him that is taught in the word communicate unto him that teacheth in all good things." Gal. vi: 6.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver."

And now in conclusion we would earnestly recommend to the Churches and Pastors a careful and prayerful revision of this whole subject, and a faithful and conscientious return to the law of Christ as clearly set before us and

beautifully exemplified in the history of the early Churches and Pastors.

R. H. MARSH, Chairman.

The committee on the religious instruction of the colored population presented the following report which was adopted:

As your Committee perceive no material change in the relation of the white and colored races during the past year, they recommend the re-adoption of the last year's report on this subject.

N. W. WILSON, Chm'n.

MONDAY EVENING, 2 O'CLOCK.

The committee on Education presented their report which was adopted:

REPORT ON EDUCATION.

The Scriptures enjoin upon every one to "provide for his own, and especially for those of his own house;" otherwise "he hath denied the faith, and is worse than an infidel." This contemplates provision for the wants and culture of the mind, as well as the necessities of the body.

Education, therefore, ought to be classed among the duties of the Christian, and should have that prominence in household provision that it is entitled to by the superiority of the mind over the body. Much every way may be effected to afford good and healthful food to the mind, whereby it may be strengthened and improved; but one of the simplest and most successful means of feeding and expanding the mind is the school-room. We would, then, recommend a full and cordial support, to the extent of our ability, of all schools, but more especially of our denominational schools.

R. H. MARSH, Chairman.

The committee on Sabbath Schools reported; report adopted:

REPORT ON SABBATH SCHOOLS.

Your Committee on Sabbath Schools report, that the true intent of a Sabbath School is for the training of the people, both old and young, for usefulness in society.

We are pleased to learn that about one-fourth of the Churches in the Sandy Creek Association have Sabbath Schools. And through their influence many others are in operation at various places.

R. R. MOORE, Chairman.

The report on Prayer meetings and Family worship adopted:

REPORT ON PRAYER MEETINGS, &c.

Your Committee on prayer meetings and family prayer, beg leave to report the following;

Prayer is the offering up of our earnest desires to Almighty God, through faith in His Son: as such, we have reason to fear, that we, as Christians, neglect this duty. While some of our Churches have enjoyed gracious revivals the present year, others seem to be in a cold state; owing no doubt, to the fact that prayer meetings have been too much neglected.

We would therefore urge upon our pastors to try to get the Churches, under their charge, up to their duty in keeping up regular prayer meetings and family prayer in their families.

We think that prayer meetings would be a successful means in bringing out the talents and gifts of our Churches.

We would recommend to the Churches to adopt the Young Men's Association for prayer.

LEVI ANDREWS, Chm'n.

The committee on Periodicals presented the following report which was adopted:

REPORT ON PERIODICALS.

Your Committee on Periodicals beg leave to submit the following report:

We feel that we cannot too strongly recommend to the Baptist, (especially of North Carolina) the BIBLICAL RECORDER. This paper, we are glad to say, was never more ably edited, better printed, or conducted with more dignity than it is done at present. And that, is due to the able and efficient Editors, to the love that we bear to the interest of our denomination, and not less to our own spiritual advancement as Christians, that this paper be sustained.

AMOS WEAVER, Chairman.

The committee of Finance reported (See Table)

D. HACKNEY, Chm'n.

The following resolution was adopted:

Resolved, That this Association have learned with pleasure that the Male and Female Schools at Mt. Vernon Springs are in successful operation under the care of Elders Emerson and Marsh, and that we earnestly recommend them to the patronage of our brethren and friends.

The committee on church letters reported; report adopted:

REPORT ON CHURCH LETTERS.

Your Committee on Church Letters beg leave to report, that they have examined the Church Letters and while we are sorry to see so great a falling off throughout the Association, yet we feel to rejoice that so many of the letters bring us the good news of glorious revivals and we see that there has been two hundred and nine added to the Churches by baptism during the past year. Nine of the Churches have had gracious revivals and numerous

additions. Others report a deep feeling in their midst and yet others are, apparently, in a cold condition.

We therefore earnestly recommend to the delegates and ministers of this body that they cry mightily to the Great Head of the Church for a general outpouring of His Spirit throughout the bounds of this Association. Ten of the Churches have interesting Sabbath Schools and we request all others to endeavor to do likewise. D. C. MURCHISON, Chm'n.

Amended the report by requesting the Churches to send the statistics of their Sabbath Schools in their next letters.

Appointed the following delegates to the Baptist State Convention. Elder S. Gilmore, E. H. Straughan, G. P. Moore.

Resolved, That the thanks of this Association are due and are hereby tendered to the friends of this vicinity for their hospitality during our session with them-

On motion, adjourned to the time and place of next Association.

Religious exercises by Elder A. Weaver.

G. W. PUREFOY, Mod'r.

E. H. Straughan, Cl'k.

STATISTICAL TABLE.

CHURCHES.	PASTORS.	CLERKS.	POST OFFICES.	Baptized.	Received by Letter.	Restored.	Dismissed.	Excluded.	Deceased.	Total.	Association Fund.
Antioch,	N. W. Wilson,	H. M. Strowd,	White Cross,	9	2		11	6		148	$ 3 00
Brush Creek,	A. J. Emerson,	W. H. Ellis,	Brush Creek,		2		6		1	50	1 25
Bear Creek,	A. J. Gilbert,	N. F. Philips,	Fair Haven,	28	1		5	5	3	194	2 00
Bethel,	M. Andrews,	Ruffin Andrews,	Chapel Hill,	15	3		2	5	3	120	2 00
Cedar Falls,	P. M. Baldwin,	Nathan Kivett,	Franklinsville,				4	2	2	107	1 00
Columbia,	P. M. Baldwin,	A. J. York,	Franklinsville,	7	4		1	1		85	1 00
Chapel Hill,	N. W. Wilson,	P. H. McDade,	Chapel Hill,		3		6		2	170	2 50
Emmaus,	J. C. Wilson,	C. Justice.	Hadley's Mills,				9	3	6	83	2 00
Gum Spring,	A. D. Blackwood,	J. S. Lasater,	Haywood,	15	2		2	4		123	2 00
Love's Creek,	William Lineberry,	H. Dorsett,	St. Lawrence,				2			102	2 00
Lystria,	J. P. Mason,	G. A. Oldham,	Ghapel Hill,		5		2	4	1	104	2 50
Mineral Spring,	A. J. Emerson,	W. J. Lambert.	Coldston,	34				2		97	2 00
May's Chapel,	A. J. Emerson,	Jordan Tysor,	Pittsboro,		2		1	2	4	124	2 00
Moon's Chapel,	A. J. Gilbert,	T. W. Matthews,	Marley's Mills,					1	2	71	2 50
Mt. Gilead,	Johnson Olive,	J. W. Haekney,	Hackney's X Roads,	27						92	1 75
Mt. Zion,	William Lineberry,	E. G. Brothers,	Patterson's Store,	2			2	1	1	46	1 50
Mt. Olive,	S. Baldwin,	S. Lewis,	Hadley's Mills,					1	5	49	1 50
Pleasant Grove.	J. Olive,	M. T. Horton,	Grove,		3		6	1		72	1 30
Rock Spring,	W. Lineberry,	R. S. Eubanks,	Pittsboro,	2	1		2			42	1 50
Roeky River,	W. Lineberry,	W. A. Dunean,	Strudwiek,	1	3				1	32	1 00
Sandy Creek,	P. M, Baldwin,	S. S. Siler,	Marley's Mill,	2				10		53	1 00
Fall Creek,	D. C. Murchison,	J. A. Scott,	Fall Creek,				3		1	59	1 50

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MINUTES

OF THE

ONE HUNDRED AND NINTH SESSION

OF THE

SANDY CREEK BAPTIST ASSOCIATION.

HELD WITH

Mt. Olive Church, Chatham Co., N. C.

OCTOBER 4-7, 1867.

RALEIGH:
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THE EXECUTIVE BOARD.

The Executive Committee of this Association consisting of Elder A. J. Emerson and brethren E. H. Straughn, Jordan Tyser, W. D. Watson and A. B. Bright, are expected to meet at

Rives'	Chapel	Friday	before	the	fifth	Sunday	in	December, 1867.
Emmaus	"	"	"	"	"	"	March,	1868.
May's Chapel	"	"	"	"	"	"	May,	"
Rock Spring	"	"	"	"	"	"	August,	"

At the same times and places the Ministers' and Deacons' Meeting will hold their Sessions. All Brethren in the ministry, Deacons and Clerks of churches are invited to attend.

CHURCHES IN THE SANDY CREEK ASSOCIATION.

Section 1st.	Section 2nd.	Section 3rd.	Section 4th.
Mt. Gilead,	Cool Spring,	Bear Creek,	Brush Creek,
Antioch,	Gum Spring,	Bethlehem,	Cedar Falls,
Bethel,	May's Chapel,	Friendship,	Columbia,
Chapel Hill,	Rock Spring,	Fall Creek,	Love's Creek,
Mt. Carmel,	Pittsboro,	Crane's Creek,	Moon's Chapel,
Mt Olive,	Juniper Spring,	Mineral Spring,	Mt. Zion,
Pleasant Grove,		Rives' Chapel,	Rocky River,
Lystra,		Mechanic's Hill,	Sandy Creek,
			Emmaus.

PROCEEDINGS.

MT. OLIVE, CHATHAM COUNTY, N. C.,
October 4th, 1867.

The Sandy Creek Association met with the church at this place.

The Introductory Sermon was preached by Elder R. H. Marsh, from Nehemiah iv : 6.

After a short intermission, the Moderator being absent, the Clerk called the Association to order. Religious exercises by Elder J. C. Wilson.

On motion, J. C. Wilson appointed Moderator, *pro tem.*

The following churches presented letters, which were read, and their delegates enrolled as follows :

Antioch.—Elder S. Baldwin, A Durham, Dr. A. B. Robertson.

Brush Creek.—R. B. Paschal,* L. B. Welch, J. M. Bray.

Bear Creek.—Elder A. J. Gilbert, Elder D. C. Murchison, E. H. McManus.

Bethel.—Elder M. Andrews, J. Q. Lloyd,* A. J. Lloyd.*

Bethlehem.—A. S. McIntosh, Lindsey Sulivan, W. A. McIntosh.

Cedar Falls.—P. P. Freeman, J. H. Dupree,* Nathan Kivett.

Columbia.—J. M. Ingole,* C. M. Vestal,* Y. M. C. Johnston.

*Absent.

Chapel Hill.—Elder G. W. Purefoy,* P. H. McDade, T. F. Cheek.

Cool Spring.—Elder S. Gilmore, J. D. Foushee, N. T. Tyson.

Carthage.—Elder J. B. Richardson,* Lewis Lawhorn, L. S. Warner.*

Crane's Creek.—T. J. Johnston, W. C. Thagard, E. D. Bird.

Emmaus.—C. Crutchfield, Jas. Clark, C. Justice.

Fall Creek.—John Kidd,* A. Welch, F. J. Scott.

Friendship.—No delegates.

Gum Spring.—Elder J. C. Wilson, Thos. Poe, Jas. Bridges.

Juniper Spring.—No delegates.

Love's Creek.—G. H. Fitts,* W. H. Fitts, J. L. Smith.

Lystra.—J. A. Partin,* W. E. Oldham, J. J. Riggsbee.

Mineral Spring.—Elder A. J. Emerson, T. J. Emerson, W. P. Wren.

May's Chapel.—J. Tyson, J. J. Peoples, J. W. White.

Mechanic's Hill,—S. M. Baldwin,* L. C. Stultz.*

Moon's Chapel.—T. W. Matthews, Dr. G. C. Underwood, Dr. S. E. Teague.

Mt. Gilead.—Wm. Griffin, J. J. Hackney,* M. H. Horton.*

Mt. Zion.—Elder E. Crutchfield, E. G. Brothers, Henry Kivett.

Mt. Olive.—Elder L. Andrews, P. Ellington, Green Moore.

Mt. Carmel.—R. M. Daniel, W. H. Lloyd, Hudson Sparrow.*

Pleasant Grove.—M. T. Horton, Chas. Eubanks.

Pittsboro'.—No delegates.

Rives' Chapel.—Elder R. H. Marsh, J. M. Bridges, A. B. Dark.

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*Absent.

Rock Spring.—J. M. Dismukes, R. S. Eubanks, G. W. Dismukes.

Rocky River.—Elder Wm. Lineberry, W. A. Duncan, A. N. Lineberry.*

Sandy Creek.—P. Frazer, S. Staley,* M Kivett.*

It appearing that a majority of the churches were represented,

On motion, proceeded to the election of Moderator, by ballot: Elder J. C. Wilson elected.

Invited ministers present to seats. Elders A. Weaver and W. T. Walters, Corresponding Secretary of the Board of State Missions, accepted the invitation.

Invited correspondents from Sister Association. Elder W. T. Walters and T. M. Hughes, representatives of the Biblical Recorder, appeared as correspondents from the Central Association.

Appointed the following committee on Sabbath Schools, Elder A. J. Emerson, P. H. McDade and C. Justice.

Appointed the following, a committee of arrangement, P. H. McDade, R. H. Marsh, with the Moderator and Clerk.

Appointed the following committee on State Missions, Elder R. H. Marsh, W. T. Walters and Paschal Ellington.

Periodicals, T. M. Hughes William Griffin and Elder S. Gilmore.

Appointed the following committee on the best mode of calling Pastors of churches, Elders E. Crutchfield, R. R. Moore and S. Baldwin.

On motion, adjourned till to-morrow morning.

Prayer by Elder A. J. Emerson.

Saturday Morning, 9 O'clock.

The Association met according to adjournment. Prayer by Elder Stephen Gilmore.

The committee of arrangements made their report, which was adopted.

Called the roll.

The proceeding of yesterday, read and approved.

Read Constitution and rules of Decorum.

On motion, Elder R. H. Marsh, added to the committee on the best mode of calling Pastors of churches.

On motion, appointed the following brethren a committee of Finance, J. Tysor, William Griffin and Alvis Durham.

Appointed the delegates from the second section, a committee, to recommend the place for holding the next Association.

On motion, Elders D. C. Murchison, R. R. Moore and W. Lineberry, were appointed committee on Church Letters.

Appointed the following committee on Obituaries, Elders William Lineberry, R. H Marsh and A. J. Emerson, and that they report to next Association.

On motion, ordered that the Clerk have the Constitution, Rules of Decorum and the Division of Churches into sections, published in the minutes in future.

Moved and carried, that a committee be appointed to report to the next Association, upon the best method of providing for the poor of the churches.

Elders E. Crutchfield, R. H. Marsh and Levi Andrews constitute said committee.

The committee on State Missions presented their report, which was adopted.

REPORT OF THE COMMITTEE ON STATE MISSIONS.

Committee on State Missions beg leave to report:

That we are much gratified to learn that the State Mission Board is successfully prosecuting the work of Missions within our State.

They have now upwards of twenty missionaries in their employment, and we are informed by the Corresponding Secretary, that their labors during the year have been signally blessed.

We cannot too earnestly commend this work to the attention of this Association, believing as we do, that God in the development of his Providence towards us the last few years has especially pointed us to the home field as entitled to our warmest sympathies and most zealous labors.

The tide of immigration which must soon flow into our country, will bring the heathen to our very doors, and not only so, but heterodoxy in its various form, and we must either dispel the gross darkness that must brood over our lands, by the rays of pure Gospel light or else our children imbibing these errors, will become themselves the dupes of designing heretics.

But we need not enlarge upon our duties and obligations, as christians, to our own country. Christ's command to go into all the world and preach the Gospel to every creature, beginning at Jerusalem, will, we trust, be felt by us all, and in some measure, we hope will be cherished by this Association, by which, we shall resume a long neglected duty to our own people. We would therefore recommend that an Executive committee be appointed to co operate with the State Board in supplying the destitute within our own bounds with the preached word.

A subscription was taken up in the Association amounting to $156 10.

On motion, appointed the following committee to nominate an Executive Board, Elders R. H. Marsh, S. Gilmore and William Lineberry and brethren J. Tysor and E. H. Straughan.

On motion, called off for an hour.

SATURDAY EVENING, 2 O'CLOCK.

Resumed business.

The committee on Periodicals submitted their report, which after interesting speeches by the Chairman, Elders Marsh, Weaver and others, was adopted.

REPORT OF THE COMMITTEE ON PERIODICALS.

Your committee on Periodicals would respctfully submit the following report:

The importance of a religious and denominational paper, to our churches, cannot be over estimated. The times in which we live and the critical changes now taking place in our country, require that all our church members, and those also who compose Baptist congregations, should be well acquainted with Baptist principles and theology, in order that all may be able to withstand the tide of errors, which may soon overwhelm our State.

To the end, therefore, that all may be thoroughly indoctrinated in the faith and practices of Missionary Baptists, we strongly recommend to each church composing this Association, the BIBLICAL RECORDER, which for thirty-three years has been the organ of the Baptists in North Carolina.

Your committee would suggest that the pastors and delegates present, make energetic efforts to introduce the RECORDER into every family connected with their churches.

We would also recommend *Kinds Words*, a Sunday School paper, for children, published by the Southern Baptist Publication Board, at Greenville, S. C. It is an excellent paper for Sabbath Schools, and is well worthy the patronage of the denomination.

On motion, agreed that we elect three preachers to preach on Sabbath, as usual.

Received by P. H. McDade, a letter from the colored church at Chapel Hill, asking the advice of the Association on certain matters, whereupon the following committee was appointed on said letter, Elders A. Weaver, A. J. Emerson and R. R. Moore.

The committee to nominate Executive committee of the Sandy Creek Association, reported the following: Elder A. J. Emerson, Dr. W. D. Watson, E. H. Straughan, Jordan Tysor and A. B. Bright. Report confirmed.

The committee to superintend the election of preachers on to-morrow, reported that Elders Walters, Emerson and Marsh were elected.

On motion, adjourned till Monday morning 9 o'clock. Prayer by Elder E. Crutchfield.

SUNDAY MORNING.

Elder R. H. Marsh preached from Matt. 33 : 13, after which a collection was taken up for Home Missions, Foreign Missions and Ministerial Education, amounting to $13 86.

Afternoon, Elder A. J. Emerson preached from Matt. 3 : 17, and at night, brother T. M. Hughes, of Raleigh, from John 9 : 40.

MONDAY MORNING, 9 O'CLOCK

The Association met according to adjournment. Religious exercises by Elder Walters.

The proceedings of Saturday read, amended and approved.

T. D. Oldham appeared as a correspondent from the Beulah Association, and was invited to a seat with us.

The committee on Sabbath Schools presented their report, interesting remarks by the Chairman, brethren Hughes, Walters and others, report adopted.

REPORT OF THE COMMITTEE ON SABBATH SCHOOLS.

The committee on Sabbath Schools observe an increase in the number of Schools in operation. Sixteen schools being reported, with 117 Teachers and about 900 Scholars, within the bounds of this Association. But though this is encouraging, and in connection with what we have personally observed during the past year, warrants us

in saying that it amounts to an *awakening* among our brethren on the important subject. Yet there remains much to be done. Let the friends of Sabbath Schools take courage and resolve to press forward the good work until there shall be a Sabbath School in every church, and, not only all the children, but all the members of the churches are brought within the influence of this benign institution. We notice, however, that nearly all the schools suspend during winter, and we suggest that teachers labor to bring their schools that degree of interest that they shall continue all the year round.

We observe with pleasure that many of our sisters are engaged in the work of teaching and we would urge Superintendents to be diligent in engaging their assistance, for they generally make efficient, faithful and punctual teachers.

Let us above all things be sure to teach the little ones, "Christ and him crucified," for in proportion to this will be our real success.

A. T. EMERSON, CHAIRMAN.

The committee on Time and Place of next Association reported Cool Spring, Moore County, as the place. Report concurred in.

The committee on Church Letters reported, and then report was adopted.

REPORT OF THE COMMITTEE ON CHURCH LETTERS.

Your committee on Church Letters, beg leave to report, that we have letters from all the churches in this Association save one.

We are much pleased to learn from the letters, that there has been, during the last associational year, quite an increase by baptism.—Whole number baptized, one hundred and forty-two. Fourteen churches report interesting Sabbath Schools, while we are aware there are others which have failed to report their Sabbath Schools. Seven churches have been blessed with gracious revivals Three report themselves in a cold state, and three others, have monthly or semi-monthly prayer-meetings. The church at Mechanics' Hill have called a presbytery, during the year, and set apart to the work of Gospel ministry, our beloved brother T. M Baldwin, which makes three brothers of one family engaged in this glorious work. Your committee would recommend, that all the other churches, imitate the example set them by the three that have monthly prayer-meetings.

Respectfully submitted,

D. C. MURCHISON, CHAIRMAN.

The committee on Obituaries made their report, which was adopted.

REPORT OF THE COMMITTEE ON OBITUARIES.

Your committee on Obituaries beg leave to submit the following report:

It hath pleased an all-wise Providence to remove from us, during the last Associational year, our worthy brethren, Elders Noah Richardson and Lane Hutson and also brother Hiram Rogers, who was a Licentiate, useful and laborious ministers of Christ, that in the death of these brethren, we have lost those bright ornaments in the church, and the Baptist denomination in general have sustained a great loss.

WHEREAS, N. Richardson served this Association for about twenty years as clerk. We therefore recommend that a committee be appointed to prepare a sketch of the life and character of N. Richardson, and have it published in the BIBLICAL RECORDER.

All of which is respectfully submitted,

W LINEBERRY, CHAIRMAN.

The committee on the letter from the colored church at Chapel Hill, submitted their report; report adopted, after remarks by Elder Weaver and brother McDade.

REPORT OF COMMITTEE ON COLORED CHURCH LETTER.

Your committee to whom was referred the fraternal letter of the colored Baptist Church of Chapel Hill, have given the subject of that letter their prayerful consideration, and beg leave to recommend that the following answer be returned to them

The Sandy Creek Association of Missionary Baptists, Friday before the 1st Lord's day in October, 1867, *to the Colored Baptist Church of Chapel Hill.*

DEAR BRETHREN:—Your letter soliciting our christian sympathy and advice, was laid before us by brother P. H. McDade, and it will afford us much solid christian pleasure, to comply with your request so far as, we may be able. We have always felt, and rejoiced to feel that your race was not to blame for alteration in the relation of the two races. It has been effected in such a manner as should impress both races with a deep sense of God's wonderful Providence and cause us humbly and thankfully to trust our all to him It is to a

pure Gospel, and a pure religion that you must look as the best means of elevating yourselves, and we will rejoice in any assistance that we can render you in this direction.

In regard to the subjects upon which you would be advised, we would submit that in our judgment it will be best for you to have a seperate organization whenever you can, and when you have churches sufficient form them into Associations, as to ministers, secure the best you can, whether white or colored. We would say attend the colored convention in Goldsboro', and if anything can be done to advance the cause of Christ among you, let it be done. This is an important period in the history of the church that we have reached. The church in the South, at least, is, we think, beginning to wake up to a sense of her high and holy mission. The State Mission Board of the Baptists of North Carolina, are sending out a number of missionaries to preach the gospel to both *races*. These missionaries if they do their duty will look after your people and assist you in your organization. And thus an effectual door, we trust, is opening for us to discharge a duty that we feel we owe you and for you to take a position in which you can labor more effectually in the Lord's vineyard. We will be two divisions of the same great army evincing our zeal for the Master's cause by laboring separately, when we can, but harmoniously, feeling that we have one common Master, one common Mission and one common Hope—in a word—that we are brethren.

May the great Head of the church direct you in all things and prosper his work in your hands

AMOS WEAVER, CHAIRMAN.

The committee appointed by last Association, to council the Pittsboro church, reported that they had done nothing. Moved and carried that the same committee be continued.

Appointed Elders Lineberry, Emerson and Marsh to prepare a sketch of the life and character of Elder Noah Richardson for publication in the RECORDER.

The committee on best mode of selecting pastor, reported, which was received and on motion, laid on the table.

The committee of Finance reported, report adopted.

REPORT OF THE COMMITTEE ON FINANCE.

Cash received during the session of the Association for State Missions.

Henry Kivett,	$ 10 00	R. S. Andrews,	$ 1 00
Elder S. Baldwin,	5 00	A. J. Emerson,	1 00
T. W. Matthews,	1 00	J. H. Crutchfield,	50
E. H. McManus,	1 00	John Straughn,	50
A. B. Dark,	2 00	Mrs. M. A. Iddings,	50
E. G. Brothers,	1 00	Cool Spring Church,	10 00
W. E. Oldham,	3 00	May's Chapel, (specially	
Jordan Riggsbee,	3 00	for church at Pittsboro)	6 00
C. Justice,	3 00	Moon's Chapel, (specially	
J. Q. Lloyd,	1 00	for church at Pittsboro)	2 85
A. J. Lloyd,	50	Mrs. Mahala Millikin,	1 00
	$ 30 50		$ 23 35
			$ 30 50
			$ 53 85

Subscriptions were received amounting to one hundred and four dollars and twenty-five cents.

A. J. EMERSON, CHAIRMAN.

Appointed Elder R. R. Moore to preach the Introductory Sermon at next Association, on Friday at 12 o'clock.

Appointed Elder J. C. Wilson, Elder A. J. Emerson, Wm. Griffin, Elder A. Weaver, Alvis Durham, Elder M. Andrews, T. W. Matthews, P. H. McDade, Elder S. Baldwin, P. P. Freeman, James Bridges, A. B. Dark, Elder S. Gilmore and Elder R. R. Moore delegates to the Baptist State Convention.

Correspondents to sister Association reported. They all failed to attend, except those appointed to Raleigh, all of whom attended.

Appointed correspondents to the following Associations:

To Flat River, Elders G. W. Purefoy, M. Andrews and Nash Cheek.

To Beulah, Elders S. Baldwin, M. Andrews and A. Durham.

To Cedar Creek, S. Gilmore, Jordan Tysor and J. G. Foushee.

To Pee Dee, Elders J. B. Richardson, D. C. Murchison L. Lawhorn.

To Central, Elders J. C. Wilson, G. W. Purefoy and O Churchill.

To Liberty, Elders A. Weaver, E. Crutchfield, T. W. Matthews and William Lineberry.

To Raleigh, Elders S. Gilmore, C. S. Howard and Wm. Griffin.

The following resolution was unanimously adopted:

Resolved, That the thanks of this Association are due and are hereby tendered to the friends of this vicinity for their hospitality in supporting the Association.

On motion, adjourned to the time and place of next Association.

Closing exercises by Elder A. Weaver.

J. C. WILSON, Mod'r.

E. H. Straughan, Cl'k.

CONSTITUTION

OF THE

SANDY CREEK BAPTIST ASSOCIATION

Article I. The Association shall be composed of members, not exceeding three from each church, chosen by the different churches in our Union, best qualified in their judgment to represent them,—who by producing letters from their respective churches, certifying their appointment, shall be entitltd to seats.

Art. II. In letters from the different churches, shall be expressed the number Baptized, Received by Letter, Restored, Dismissed by Letter, Ex-communicated, Dead, also the total number in fellowship, together with the contribution.

Art. III. The number thus chosen and convened shall have no power to lord it over God's heritage, nor shall they infringe on any of the internal rights of any church in the Union, but shall sit only as an advisory council.

Art. IV. The Association shall elect a Moderator and Clerk—the former annually, by the suffrages of the members present; the latter, to retain his office during good behavior.

Art. V. The Association shall have power to withdrawn from any in her Union, who shall knowingly and willingly violate the Constitution or depart from the orthodox principles of religion.

Art. VI. Amendments to the above plan shall be made only by the concurrence of two-thirds of the members of the Association present.

RULES OF DECORUM.

1. The Moderator shall take the chair at the hour appointed at the adjournment, and call the Members to order; and on the appearance of a quorum, cause the minutes of the preceding day to be read.

2. He shall preserve good order; shall decide questions of order, subject to an appeal to the Association, by any member.

3. He shall have a right to call any member to the chair temporarily.

4. The Moderator shall not vote on any question, unless the Association be equally divided. In that case, he shall give the casting vote.

5. The Moderator, shall have the privilege to speak in debate, after calling another member to the chair.

6. When any member is about to speak, he shall rise from his seat and address the Moderator.

7. When two or more members rise to speak at the same time, the Moderator shall decide who shall speak first.

8. No member shall speak more than twice to the same subject or question, without leave of the Association.

9. No member shall absent himself from the Association without leave.

10. Decency of speech shall be observed, and personal reflection carefully avoided.

11. When a question is under debate, no motion shall be received but to adjourn, to lay on the table, to postpone indefinitely, or to amend; which several motions shall have precedence in the order in which they stand arranged.

12. All committees shall consist of three, unless order otherwise by the Association.

13. When a motion is made and seconded, it shall be put by the Moderator, unless withdrawn by the mover.

14. The Constitution and Rules of Decorum shall be read whenever called for.

15. The names of the members shall be called the last day of each Session, and the absentees noted.

16. The Moderator shall appoint all committees, unless ordered otherwise.

STATISTICAL TABLE.

CHURCHES.	PASTORS.	CLERKS.	POST OFFICES.	Baptized.	Re'd by letter.	Restored.	Dis. by letter.	Excluded.	Deceased.	Total.	Ass'n. Fund.
Antioch,	S. Baldwin,	H. M. C. Strowd,	White Cross,		1	1	4	4	1	142	$ 2 00
Brush Creek,	A. J. Emerson,	W. H. Ellis,	Goldston,	4	1		1	1		50	1 50
Bear Creek,	A. J. Gilbert,	N. F. Phillips,	Fair Haven,	9	1	1	5	4	3	195	2 00
Bethel,	J. P. Mason,	Ruffin Andrews,	Chapel Hill,	9	1	1	1			131	2 00
Bethlehem,	D. C. Murchison,	Daniel Hannon,	Carthage,				1		1	143	2 50
Cedar Falls,	Ben Lanier.	Nathan Kivett,	Franklinsville,				6		1	100	1 00
Columbia,	R H. Marsh,	T Murchison,	Franklinsville,		1		7	2	1	74	2 00
Chapel Hill,	*No pastor*,	P. H. McDade,	Chapel Hill,	2	3		8			80	2 50
Cool Spring,	S. Gilmore,	D. O. Bryan,	Jonesboro,					3	1	97	3 00
Carthage,	S. Gilmore,	J. E. Averitt,	Carthage,	8	3		4		2	55	2 25
Crane's Creek,	S. Gilmore,	Joseph Rogers,	Post-office not stated,	3	9	3	3		1	24	6 00
Emmaus,	J. C. Wilson,	Claborn Justice,	Hadley's Mills,	14				1		95	2 00
Fall Creek,	D. C. Murchison,	J. A. Scott,	Post-office not stated,	12		6				58	1 50
Gum Spring,	A. D. Blackwood,	J. S. Lasater,	Pittsboro,	2	2	1	3	2		123	2 00
Love's Creek,	Wm. Lineberry,	G. H. Fitts,	St. Lawrence,	22		3	11	1	1	114	3 00
Lystra,	J P. Mason,	G. A. Oldham.	Chapel Hill,	18	1		2	1		120	2 50
Mineral Spring,	A. J. Emerson,	T. J. Emerson,	Coldston,	1	4		9			93	2 00
May's Chapel,	A. J. Emerson,	J. Tysor,	Pittsboro,		1		2		1	135	2 00
Moon's Chapel,	A. J. Emerson,	S. E. Teague,	Marley's Mills,	3			3	4	2	66	1 00
Mt. Gilead,	Johnson Olive,	J. H. Hackney,	Hackney's X Roads,	9	1					102	
Mt. Zion,	James Jordan,	E. G. Brothers,	Patterson's Store,	3	5		3			51	1 50
Mt. Olive,	Levy Andrews,	S. Lewis,	Hadley's Mills,		2			1		47	1 50
Mt. Carmel,	O. Churchill,	J. S. Tilley,	Post-office not stated,				6	1		75	1 70
Pleasant Grove,	[illegible] pastor,	M. T. Horton,	Grove, Chatham Co.,								
Rives' Chapel,	R. H. Marsh,	W. D. Watson,	No Post-office,	16	6		4	2	1	138	1 00
Rock Spring,	Wm. Lineberry,	R. S. Eubanks,	Pittsboro,	1			1		2	40	1 50
Rocky River,	Wm. Lineberry,	W. A. Lineberry,	No post-office,	8						40	1 00
Sandy Creek,	P. M. Baldwin,	M. Kivett,	Troy's Store,				5	5	1	42	1 00
Mechanics' Hill,	P. M. Baldwin,	L. C. Stutts,	Carter's Mills		3			1		43	1 00
				146	39	7	86	31	19	2486	$49 95

STATEMENT OF SUNDAY SCHOOLS.

CHURCHES.	No. Scholars.	No. Teachers.	Male.	Female.	MEETS.	WHAT PART OF THE YEAR.	SUPERINTENDENT.	POST OFFICES OF SUP'T.	REMARKS.
Antioch,	45	13	7	6	Every Sunday,	Closes in Winter,	Alvis Durham,	White Cross,	
Brush Creek,	40	4	2	2	" "	" " "	Mrs. Eliza Dismukes,	brush Creek,	
Bear Creek,	90	19			" "	" " "	H. L. Jenkins, J. J. Burke, E. H. McManus		
Bethel,									
Bethlehem,	80	8	4	4	Three times a month	Closes in Winter,	S. McIntosh, C. Black, Jesse Muse.	Carthage,	
Cedar Falls,	100	10			Every Sunday,	All the year round,	J. M. Odell,	Franklinsville,	
Columbia,	35	8	3	5	" "	" " " "	Nathan Kivett,	Franklinsville,	
Chapel Hill,	71	13	7	6	" "	" " " "		Chapel Hill,	
Cool Spring,	50	4	2	2	Twice a month,		J. D. Sinclair.	Jonesboro,	Has Sunday School society and monthly prayer meeting.
Carthage,									
Crane's Creek,									
Emmaus,	76	8	[illegible]	3	Every Sunday,	Closes in Winter,	E. H. Straughn,	Hadley's Mills,	
Fall Creek,									
Gum Spring,	50	8	4	4	Three times a month	Three months,	J. S. Lasater,	Haywood,	
Love's Creek,	65	10	5	5	Every Sunday,	Closes in Winter,	D. Hackney, J. Smith,	St. Lawrence,	
Lystra,	40	6	3	3	" "	" " "	W. E. Oldham,	Riggsbee's Store,	
Mineral Spring,	60	9	5	4	" "	" " "	Wm. P. Wren,	Goldston,	
May's Chapel,									
Moon's Chapel,	36	6	3	3	Every Sunday,	Closes in Winter,	Malloy Jordan,	Marley's Mills,	
Mt. Gilead,	[illegible]								
Mt. Zion,									
Mt. Olive,	60	7		3	Every Sunday,	Closes in Winter,	Elder Levi Andrews,	Hadley's Mills,	
Mt. Carmel,	30		4		" "	" " "	Isaiah Cole, Assist., W. H. Lloyd.		
Rives' Chapel,	45	10	5	5	" "	" " "	W. D. Watson,	Egypt,	
Rock Spring,									
Rocky River,	70								
Sandy Creek,									
Pleasant Grove,									
Mechanics' Hill,									
Sandy Branch, (near Rives' Chapel,)	40	6	4	2	Every Sunday,	Closes in Winter,	John Womble,	Egypt,	One Scholar converted at the School House.
TOTAL	1083	140	63	57					

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MINUTES

OF THE

ONE HUNDRED AND TENTH SESSION

OF THE

SANDY CREEK BAPTIST ASSOCIATION,

HELD WITH THE

Church at Cool Spring, Mooore County, N. C.

OCTOBER 2–5, 1868.

RALEIGH, N. C.
THOS. M. HUGHES, PRINTER,
1868.

PROCEEDINGS.

Cool Spring, Moore Co., Oct. 2nd, 1868.

The Sandy Creek Baptist Association met with the church at this place. The Introductory sermon was preached by Elder R. R. Moore, from Hebrews 11 : 6.

After an intermission for dinner the delegates assembled, and were called to order by the Moderator, who conducted the religious exercises.

The following delegates presented letters from their churches, which were read and their names enrolled as follows :

Antioch, A. Durham, Elder P. A. Patterson, C. Andrews.

Brush Creek, A. R. Ellis, James Gilbert,* B. B. Welch.

Bear Creek, Elder A. J. Gilbert, E. H. McManus, N. F. Phillips.

Bethel, S. C. Durham, H. J. Lloyd, Wm. Andrews.*

Bethlehem, A. S. McIntosh, W. A. McIntosh, Jesse Mews.

Cedar Falls, J. H. Dupree, E. F. Alred, N. Kivett.

Columbia, C. M. Vestal, E. York, Y. M. C. Johnson.

Chapel Hill, P. H. McDade, W. G. Weaver, H. J. Stone.*

Cool Spring, Elder S. Gilmore, W. Bryan, J. L. McIver.

Carthage, H. Warner, J. R. McLemore,* I. C. Dowd.*

Crane's Creek, W. C. Rogers, J. W. Adkinson,* J. J. Lawhorn.*

Emmaus, H. T. Moore, N. B. Justice, D. J. McMath.

Fall Creek, J. A. Scott, H. B. Lambert, J. L. Purvis.

Gum Spring, Elder J. C. Wilson, G. P. Moore, N. S. Copeland.

Love's Creek, William Heading, Samuel Jones, J. P. Teague.

Lystra, A. S. Rigsbee, J. W. Oldham, W. C. Cole.

Mineral Springs, Elder A. J. Emerson, T. J. Emerson, J. H. Crutchfield.

Mays' Chapel, Wm. White, J. C. Rogers, R. A. McIver.

Moon's Chapel, B. F. Marley, T. Edwards, H. H. Jordan.

Mt. Gilead, J. W. Hackney, J. J. Hackney,* William Griffin.

Mt. Zion, Henry Kivett, Elder E. Crutchfield,* S. Siler.

Mt. Olive, P. Ellington, Green Moore, W. G. Cheek.

Mt. Carmel, R. M. Daniel, A. Daniel,* D. S. Pendergrass.

Mechanic's Hill, no delegate.

Pleasant Grove, T. W Womble,* Kelley Mitchell, S. Eubanks.

Pittsboro', Benjamin Gilbert,* Dr. A. Holton.*

Rive's Chapel, Elder R. H. Marsh, E. W. Webster, Dr. W. D. Watson.

Rock Spring, W. W. Dismukes, A. Eubanks, S. P. Moore.

Rocky River, Elder William Lineberry, S. P. Teague, W. A. Duncan.

Sandy Creek, P. Frazier, S. Staley,* D. C. York.

Juniper Spring, A. Muckle, A. J. Buchanan, J. Fuquay.*

Friendship, W. D. Dowd, J. H. McLemore.

McLeod's Creek, Elder D. C. Murchison, E. D. Nabbs, T. C. Belal.

A letter was presented from a newly constituted church at McLeod's School house, Chatham county, praying admission into this Association, the prayer was granted, and the right hand of fellowship extended to her delegates.

Proceeded to the election of Moderator by ballot, Elder J. C. Wilson, elected.

Invited ministers present to seats. Dr. Wm. Royal from

---

*Absent.

the Central Association and Elder R. R. Moore of this Association, accepted the invitation.

Elder J. C. Marcom appeared as correspondent from the Raleigh, and was invited to a seat. Brother W. L. Wright appeared as correspondent from Pee Dee Association. J. W. Dalby from Flat River, and W. D. Oldham from Beulah Association.

On motion, appointed a committee of arrangements. The committee consists of Elder R. H. Marsh, P. H. McDade, J. W. Hackney, with the Moderator and Clerk.

On motion, W. D. Dowd was invited to a seat in the Association, as a delegate from Friendship church there being no letter from that church.

Appointed the pastor and deacons of this church a committee on religious exercises.

Appointed the following committees:

On Sabbath Schools, P. H. McDade, Dr. W. D. Watson and Paschal Ellington.

On Education, Dr. William Royal, Elder R. H. Marsh, Elder S. Gilmore.

On Finance, W. D. Dowd, Alvis Durham and S. P. Teague.

On motion, adjourned till to-morrow morning 9 o'clock. Prayer by Elder R. H. Marsh.

SATURDAY MORNING, 9 O'CLOCK.

The Association met according to adjournment. Religious exercises by Elder J. C. Marcom.

The proceedings of yesterday read and approved. The committee of arrangements submitted their report which was adopted.

Invited ministers present to seats with us, Elder J. E. King accepted.

Correspondents to sister Associations called on to report, all of them failed to attend, except those appointed to the Raleigh Association.

On motion, appointed William White to audit and settle the accounts of the Executive Committee.

Appointed Elder R. H. Marsh, J. W. Hackney and Wm. Headen, a committee on State Missions.

Appointed Elder D. C. Murchison, P. Ellington and W. W. Dismukes, a committee on the place of next meeting of this Association.

Appointed Elder J. C. Marcom, G. P. Moore and R A. Patterson, a committee on Periodicals.

Appointed R. A. Patterson, H. T. Moore, and R. A. McIver, a committee on church letters.

On Foreign Missions, Elder A. J. Emerson, R. R. Moore and A. S. Rigsbee.

On Obituaries, Elders Wm. Lineberry, S. Gilmore and A. J. Lloyd.

The following resolution was received, and on motion laid on the table :

Resolved, That this Association appoint a board of five preachers, any three of whom shall constitute a quorum for the ordination of ministers, and that the churches of this Association shall be earnestly and respectfully requested to refer all applicants for ordination to said body.

Brother Randal McDaniel appeared as Corresponding delegate from the Cedar Creek Association.

Elder W. T. Walters appeared as a representative of the board of State Mission's and was invited to a seat with us.

Brother T. M. Hughes appeared as a representative of the Biblical Recorder, and also of the Sunday School Association, and was invited to a seat with us.

The committee on education submitted their report, which was received and after interesting speeches by Dr. Royal, Prof. Walters and Elder R. H. Marsh was adopted.

REPORT ON EDUCATION.

The Committee on Education report :

That no subject possesses more interest at this time, than the one under consideration.

The political condition of our country and the changes at work in

both our social and our labor systems, require of us the adoption of measures looking to the education of our sons and daughters, on a more liberal scale than ever.

Schools should exist and be sustained in every community, and the advantages of collegiate training should be given to a much larger proportion of our youth, than have heretofore been sharers in them.

Baptists, especially, are called upon to bestir themselves in this matter. Claiming, as they do, to hold the truth, it should be their glory to be able to vindicate and defend that truth, against error and false doctrine in every form. Assured from history that their principles are more firmly established, as light is thrown upon them from advancing civilization, and from the researches of the learned, they should not only not dread the light, but even covet investigation, and challenge scrutiny for their cherished faith.

The time is at hand when an educated ministry will be acceptable in every community, and in many, absolutely demanded.

Brethren, we must devolope and cultivate the gifts among us. God has use for them all. Within your own bounds there are at least one dozen young men who have their attention directed to the ministry. They need to be encouraged by you. Poverty may impair the usefulness of some of these, and prevent entirely others from engaging in the work, unless the churches shall see to it that they have the advantages of education placed within their reach.

We commend to your patronage Wake Forest College, Mt. Vernon male and female Seminary, and the Female Colleges at Oxford, and at Murfreesboro. The Baptists of this Association should rally around Wake Forest College.

The advantages it offers are greater than ever. Its system of instruction has been entirely revolutionized, and now fully meets the wants of the times. Respectfully submitted,

WM. ROYALL, Chairman.

The committee on State Missions presented their report, which was ably advocated by Elders Emerson, King, Marcom, Marsh, Moore, Hughes, Walters and unanimously adopted, and a collection taken up in cash and subscription, amounting to $78.50.

REPORT ON STATE MISSIONS.

Your committee is gratified to state that the work of missions in our State is being successfully prosecuted, under the supervision of the State Board. There are upwards of twenty Missionaries now under appointment, whose labors appear to be greatly blessed of the

Lord. The success of the Corresponding Secretary indicates a commendable degree of interest manifested by the Baptists of the State in this important subject, yet there is a necessity of continued effort in this direction for the following reasons:

1. The great influx of error from abroad.
2. The great destitution in various parts of the State.
3. It secures to the State, talent and piety, otherwise lost by emigration.
4. It is the Spirit of Christ beginning at Jerusalem.

We therefore recommend that all the churches of the Association adopt some measure to sustain this cause in our midst, and we would suggest the following: That the Pastors and Deacons of every church be earnestly requested to lay this matter before their churches, and take up a collection semi-annually for this object, and report the same in their church letters.

R. H. MARSH,
WM. HEADEN,
J. W. HACKNEY, } Com.

REPORT OF EXECUTIVE COMMITTEE.

Your Executive Committee report: that in addition to the amount reported at the last Association, which was, as will be seen from the minutes, $53,85, we have received since then, $45, making a total of $98,85.

The first principle adopted by us was that our Missonary operations should be conducted on the cash system. To this we desire that this body shall closely adhere. The evils of debt have been forced upon this generation in a manner that it is impossible to overlook. The events of the past few years have taught us how unsafe it is to neglect Scripture rules even in the commonest affairs of life. If we are teachable, we will henceforth hear when the word says to us "Owe no man anything." We allude to this here because, if the records were searched, it would, perhaps, be found that many of the churches, Associations, Conventions and nearly all of our Boards are in debt, and many of these debts will never be paid. A favorite way of proceeding with some, seems to be to get in debt, and call for help to pay out. We often feel, that, in religious matters, we are poor debtors, never to know the pleasure there is in being out of debt.

In accordance with this principle, though we felt that many promising fields were open to us, we did not venture to make appointments other than our funds would warrant.

Bro. R. H. Marsh was appointed to preach at Pittsboro' once a month, to be paid by this Committee one hundred dollars. He has faithfully labored at that point, and we hope the Association will en-

able us to continue his services there next year. We did not suppose that we could afford to keep an agent in the field permanently, for the expense would be too great; but we hoped that by employing a brother to visit the churches they might be stimulated to engage in this great work, and keep it up from year to year, and that if such a desirable state of things could be effected, it would be great gain, even if it should require the first years contributions to support the agent.

With this view, and with this understanding, Eld. R. R. Moore was appointed to visit the churches, and he has been engaged in this work since.

Whether this course was wise or not, will depend upon the revelations of the future. Having laid the subject before the churches, we shall employ no agent next year. If the churches will send up yearly, as the Lord shall prosper them, we shall soon have a missionary fund of many hundreds of dollars yearly, for the spread of the gospel.

But, if the churches shall now cease to send up of their own accord, we shall see the cause of Missions languish in our midst.

Brethren! what say you? Shall we cease to work, or shall we go on from strength to strength?

We could point out many interesting fields of labor in our borders, but we will mention only one. That is Jonesboro.

We greatly wish we could sustain preaching at that place till an efficient church should grow up there, will you not give us the means?

We would also urge upon the attention of the Association the important suggestions contained in the letter from Crane's Creek.

A. J. EMERSON, Chairman.

On motion, adjourned till Monday morning, 9 o'clock. Benediction by the Moderator.

SUNDAY.

The day was very inclement, but two excellent sermons were preached; the former by Prof. Walters from the 15th verse of the last chapter of John; the latter by Dr. Royal, from Luke 11: 41, after which a collection was taken up, amounting to $17.65.

Monday Morning, 9 o'clock.

Met according to adjournment. Prayer by Elder R. R. Moore.

Proceedings of Saturday read and approved.

The amount of cash subscription collected is $34.35 which amount is handed over to Prof. Walters of the State Mission Board.

The committee on Obituaries reported, and ordered to be published with the minutes.

REPORT ON OBITUARIES.

Your Committee on Obituaries beg leave to submit the following:

It hath pleased an all-wise providence to remove from us during the last Associational year, our worthy and much esteemed brother Elder Levi Andrews. At our last Association, (held with the Mt. Olive Church) he took an active part in supporting the same. After the Association adjourned, he protracted a meeting for days, and had the pleasure to gather some of the fruits of his labors. After baptizing those young converts, he was taken very ill, after suffering much for a few weeks, it pleased God to remove him from his troubles, pains and sorrows. He was a laborious and useful Minister of Christ. In his death we have lost one of those bright ornaments of piety and zeal.

All of which is Respectfully submitted,

WM. LINEBERRY, Chairman.

The committee on Periodicals submitted their report, which on motion was laid on the table for the present.

REPORT ON PERIODICALS.

Your committee to whom was referred the subject of Periodicals beg leave to report:

That this is one of vital importance. All denominations have some organ which disseminate their distinctive denominational principles, and through this organ, or if there are more than one, through these organs. There are various religious Periodicals published by the denomination at different points in our country, good, worthy of patronage, and we would not depreciate their merits. We would recommend to your consideration any and every periodical published by the denomination, but especially that of the *Biblical Recorder*.

Resolved, Therefore, that the Pastors and Delegates composing this Association subscribe for themselves, and use their endeavor on their return home to obtain as many subscribers as they can to this periodical.

J. C. MARCOM Ch[illegible]

The committee on Sunday Schools submitted their report, which was adopted after a very interesting speech by the Chairman.

The committee on the place of meeting of the next Association, reported Carthage as the place, at the usual time.

Appointed P. H. McDade, J. W. Hackney and Elder S. Gilmore, a committee to nominate an executive board.

The executive board presented their financial report, which was ordered to be published with the minutes.

The committee to nominate an executive board nominated A. J. Emerson, Dr. W. D. Watson, E. H. Straughan, Jordan Tyser and W. P. Wren, which nomination was unanimously concurred in.

Elder Wm. Lineberry tendered his resignation as a Trustee of the Association, and the Mt. Vernon Seminary, which was received.

The report of the committee on Periodicals was taken from the table, and discussed by Elders Emerson, Marsh, Hughes and others, and was adopted.

The committee on church letters submitted their report, which on motion, was laid on the table.

Elder N. W. Wilson was appointed to preach the Introductory sermon at the next Association, on Friday at 12 o'clock.

The resolution that was laid on the table on Saturday, was taken up. The resolution was amended by striking out all after the word Resolve and insert the following;

That the ministers of this Association be requested not to ordain any one to the ministry without the concurrence of at least three Pastors.

The committee on Finance reported, report adopted and ordered to be published.

FINANCIAL STATEMENT OF EXECUTIVE COMMITTEE FROM OCT. 1867 TO OCT. 1st, 1868.

Executive Committee of Sandy Creek Association.	Dr.
To amount collected at last Association, as shown in the minutes of 1867,	$53 85

RECEIVED SINCE LAST ASSOCIATION.

From brother Jordan Tysor,		$10 00
" Elder S. Gilmore,		10 00
" " J. C. Wilson,		10 00
" " D. C. Murchison,		10 00
" brother T. J. Emerson,		5 00
		$98 85
By amount paid Elder Marsh for preaching in Pitts-boro, first quarter,	$25 00	
By amount second quarter,	25 00	
By " third " in part,	13 50	
By amount paid for record book for Ex. Com.,	60	
	$64 10	
Balance on hand,		$34 75

A. J. EMERSON.

I have audited the above account and find it correct.

WM. WHITE.

Agreed that any baptist who can attend any Association, with which we correspond, be requested to act as corresponding delegate.

On motion, agreed that any member of any Baptist church of this Association, who can attend, report himself as a delegate to the Baptist State Convention, to the number to which we are entitled.

Resolved, That the thanks of this Association are due, and are hereby tendered to the friends of this vicinity, for their hospitality in supporting this body during its session.

On motion, adjourned to the time and place of next Association. Benediction by Elder R. H. Marsh.

J. C. WILSON, Mod'r.

E. H. Straughan, Clerk.

CHURCHES IN THE ASSOCIATION.

Section 1st,	Section 2nd.	Section 3rd.	Section 4th.
Mt. Gilead,	Cool Spring,	Carthage,	Brush Creek,
Antioch,	Gum Spring,	Bear Creek,	Cedar Falls,
Bethel,	May's Chapel,	Friendship,	Columbia,
Chapel Hill,	Rock Spring,	Fall Creek,	Love's Creek,
Mt. Carmel,	Pittsboro',	Crane's Creek,	Moon's Chapel,
Mt. Olive,	Juniper Spring,	Mineral Spring,	Mt. Zion,
Pleasant Grove		Rives' Chapel,	Rocky River,
Lystra,		Mechanic's Hill,	Sandy Creek,
		Bethlehem,	Emmaus,
		McLeod's,	

CONSTITUTION

OF THE

SANDY CREEK BAPTIST ASSOCIATION.

ARTICLE I. The Association shall be composed of members, not exceeding three from each church, chosen by the different churches in our Union, best qualified in their judgment to represent them,—who by producing letters from their respective churches, certifying their appointment, shall be entitled to seats.

ART. II. In letters from the different churches, shall be expressed the number Baptized, Received by Letter, Restored, Dismissed by Letter, Excommunicated, Dead, also the total number in fellowship, together with the contribution.

ART. III. The number thus chosen and convened shall have no power to lord it over God's heritage, nor shall they infringe on any of the internal rights of any church in the Union, but shall sit only as an advisory council.

ART. IV. The Association shall elect a Moderator and Clerk—the former annually, by the suffrages of the members present; the latter, to retain his office during good behavior.

ART. V. The Association shall have power to withdraw from any in her Union, who shall knowingly and willingly violate the Constitution or depart from the orthodox principles of religion.

ART. VI. Amendments to the above plan shall be made only by the concurrence of two-thirds of the members of the Association present.

RULES OF DECORUM.

1. The Moderator shall take the chair at the hour appointed at the adjournment, and call the Members to order; and on the appearance of a quorum, cause the minutes of the preceding day to be read.

2. He shall preserve good order; shall decide questions of order, subject to an appeal to the Association, by any member.

3. He shall have a right to call any member to the chair temporarily.

4. The Moderator shall not vote on any question, unless the Association be equally divided. In that case, he shall give the casting vote.

5. The Moderator, shall have the privilege to speak in debate, after calling another member to the chair.

6. When any member is about to speak, he shall rise from his seat and address the Moderator.

7. When two or more members rise to speak at the same time, the Moderator shall decide who shall speak first.

8. No member shall speak more than twice on the same subject or question, without leave of the Association.

9. No member shall absent himself from the Association without leave.

10. Decency of speech shall be observed, and personal reflections carefully avoided.

11. When a question is under debate, no motion shall be received but to adjourn, to lay on the table, to postpone indefinitely, or to amend; which several motions shall have precedence in the order in which they stand arranged.

12. All committees shall consist of three, unless otherwise order by the Association.

13. When a motion is made and seconded, it shall be put by the Moderator, unless withdrawn by the mover.

14. The Constitution and Rules of Decorum shall be read whenever called for.

15. The names of the members shall be called the last day of each Session, and the absentees noted.

16. The Moderator shall appoint all committees, unless ordered otherwise.

STATISTICAL TABLE.

CHURCHES.	PASTORS.	CLERKS.	POST-OFFICE.	Baptized.	Rec. by letter.	Restored.	Dis. by letter.	Excluded.	Deceased.	S. Missions.	Total.	Asso. Fund.
Antioch,		H. M. C. Stroud,	White Cross,	7	1	2	5	3			145	2 00
Brush Creek,	Wm. Lineberry,	W. H. Ellis,	Egypt,	1	1		3	1	1		50	1 50
Bear Creek,	A. J. Gilbert,	N. F. Phillips,	Egypt,			2	21	1	2	$11 00	170	3 00
Bethel,	Manly Andrews,	Ruffin Andrews,	Chapel Hill,	2			3		1		130	2 00
Bethlehem,	D. C. Murchison,	D. Hannon,	Carthage,				7	4	2	6 50	118	2 00
Cedar Falls,	Benj. Lanier,	N. Kivett,	Franklinsville,		2			2	1		82	2 00
Columbia,	E. Crutchfield,	Y. M. C. Johnson,	Columbia,					1			65	2 50
Chapel Hill,		P. H. McDade,	Chapel Hill,				3		1		83	2 00
Cool Spring,	S. Gilmore,	D. C. Bryan,	Egypt Station,	2			9	4		8 50	83	2 00
Carthage,	S. Gilmore,	W. H. H. Lawhorn,	Carthage,	1	8					6 30	64	2 00
Crane's Creek,	John E. King,	E. D. Byrd,	Crain's Creek,	92	4					8 00	120	1 75
Emmaus,	J. C. Wilson,	C. Justice,	Emmaus,				1	4		14 60	90	2 00
Fall Creek,		J. A. Scott,	Fall Creek,				1		4		64	1 50
Gum Spring,	J. C. Marcom,	J. S. Lassater,	Gum Spring,	1			4		1	4 00	121	2 00
Love's Creek,	Wm. Lineberry,	G. H. Fitts,	St. Lawrence,	3	4		5	3		3 25	114	3 00
Lystra,	J. P. Mason,	Y. A. Oldham,	Lystra,			1	1	8			114	3 00
Mineral Springs,		T. J. Emerson,	Goldston,				3	1	1		90	2 00
Mays' Chapel,	A. J. Emerson,	J. Tysor,	Pittsboro',					2	1	13 62	131	2 00
Moons' Chapel,	A. J. Emerson,	Benj. F. Marley,	Reed Creek,	5			2			12 50	71	2 20
Mt. Gilead,		J. H. Hackney,	Hackney's X Roads,	10	2		17				97	
Mt. Zion,	James Jordan,	E. G. Brothers,	Patterson's Store,	6						3 00	62	1 50
Mt. Olive,	S. Gilmore,	S. D. Lewis,	Hadley's Mills,	13					1		65	2 00
Mt. Carmel,	O. Churchill,	Jas. S. Tilley,			1		1				77	2 00
Mechanic's Hill,												
Pleasant Grove,	Jesse Howell,	M. T. Horton,	Grove,				1				70	1 00
Pittsboro,	R. H. Marsh,		Pittsboro',								15	50

Rives' Chapel,	R. H. Marsh,	W. D. Watson,	Egypt Station,	9	4	1	4	1	4	12 05	132	3 00
Rock Spring,	Wm. Lineberry,	R. D. Eubanks,	Pittsboro,							2 00	40	1 50
Rocky River,	Wm. Lineberry,	Wm. A. Lineberry,	Mud Lick,	3							43	1 30
Sandy Creek,	E. Crutchfield,	M. Kivett,	Troy's Store,	3	1	1	1			2 50	46	70
Juniper Spring,	O. Churchill,	W. J. Thomas,		7			1		1		80	2 00
Friendship.												
McLeod's Creek,	D. C. Murchison,	Thos. C. Beal,	Egypt Station,		5					8 00	21	1 00
				164	38	7	92	35	23	$96 32	2794	56 95

Form of Tables to be used by the Clerks of Churches, and Supt's. of Sunday Schools.

Statistical Table of ..... Church. ..... Clerk.

Total.	Female.	Male.	Deceased.	Excluded.	Restored.	Rec'd by Letter.	Baptized.	Clerk's Residence	Pastor's Residence	Pastor.	Time of Meeting.	Location.

Contributions of ..... Church.

Miscellaneous.	Religious Papers taken.	Printing Minutes.	S. School Board State N C	Education	Foreign Missions.	State Missions.	Incidental Expenses	Pastor's Salary.

Sunday School of ..... Church ..... Supt.

Remarks.	Collections	Vols. in Library.	Copies of Kind Words taken.	Scholars professed religion past year.	No. verses Scripture recited.	Post office of Supt.	Superintendents.	What part of year.	Meets.	Female.	Male.	Scholars.	Teachers.

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Price 50 cts.

MINUTES

OF THE

ONE HUNDRED AND ELEVENTH SESSION

OF THE

SANDY CREEK BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

Carthage, Moore County, N. C.

October 1--4, 1869.

RIDGEWAY, N. C:
THOS. M. HUGHES, PRINTER,
1870.

PROCEEDINGS.

CARTHAGE, MOORE COUNTY, N. C.,
October 1, 1869.

The Sandy Creek Baptist Association, met at this place. The Introductory Sermon was preached by Elder J. C. Wilson, from 2 Cor. v: 14. After a short intermission for dinner, the Association was called to order by Elder J. C. Wilson, Moderator, who conducted the religious exercises.

The following Churches presented letters, which were read and their delegates enrolled:

Antioch.—J. R. Ward, William Edwards, S. M. Robertson.*
Brush Creek.—Robert Lambert, W. H. Ellis, J. M. Bray.
Bear Creek.—B. B. Phillips, E. H. McMames, J. M. Stinson.
Bethel.—R. S. Andrews, S. C. Durham, C. W. Lloyd.
Bethlehem.—J. J. McIntosh, B. Phillips, Neal Caddell.
Bethany.—Elder D. C. Murchison, B. B. Stinson, Lindsey Andrews.
Cedar Falls.—E. F. Alread, John Pugh, Nathan Kivitt.*
Columbia.—Y. M. C. Johnson,* N. A. Furguson,* A. M. Furguson.*
Chapel Hill.—Elder G. W. Purefoy, W. G. Weaver,* J. H. Weaver.*
Cool Spring.—Elder S. Gilmore, E. S. McIver, S. Wetherspoon.*
Carthage.—W. D. Dowd, M. M. Fry, J. E. Everett.
Crane's Creek.—W. C. Thagard, J. H. Adkinson,* T. W. Coal.*
Emmaus.—T. J. Clark, C. Justice, E. H. Straughan.
Fall Creek.—F. J. Scott, E. C. Brewer, W. H. Brewer.
Gum Spring.—Elder J. C. Wilson, G. P. Moore, Thomas Poe.
Lystra.—Y. A. Oldham,* W. E. Oldham,* T. W. Coal.*
Love's Creek.—Samuel Jones, J. L. Hackney, D. Hackney.*
Mineral Spring.—Elder A. J. Emerson, J. H. Crutchfield, T. J. Emerson.
May's Chapel.—Jordan Tyser, J. W. Petty, H. W. Peoples.*
Moore's Chapel.—Dr. S. E. Teague.
Mt. Gilead.—William Griffin, W. S. Hackney,* J. Riddle,*
Mt. Zion.—J. W. Burgess,* H. Kivitt,* A. J. Patterson.
Mt. Carmel.—H. Sparrow,* R. M. Daniel,* J. M. Cheek.*
Mt. Olive.—Paschal Ellington, Claborn Guthrie, Alvis Andrews.*
Mechanic's Hill.—L. G. Manus, L. C. Stutts, T. M. Baldwin.*
Pleasant Grove.—No delegate.
Pittsboro'.—No delegate.
Rive's Chapel.—Elder R. R. Moore, Terrell Brooks, H. O. Dunlap.*
Rock Spring.—S. P. Moore, C. B. Poe, J. E. Eubanks.
Rocky River.—Elder William Lineberry,* Jesse Johnson, W. M. Teague.

Sandy Creek.—M. Kivitt, S. Staley,* D. C. York.*
Juniper Spring.—A Muckle, C. B. McNeal, James Underwood.
Friendship.—John Fields, E. Q. Sowel.
St. John's.—W. M. Brooks, Alexander Hunt, P. C. Ferrell.

A petition was received from a newly constituted Church called St. John's, near Jonesboro', Moore county, praying admission into this Association; the prayer of the petitioners was granted, and the right hand of fellowship extended to her delegate.

The Association being organized, on motion, proceeded to the election of Moderator; W. D. Dowd, elected.

Ministers present invited to seats with us.

Corresponding Messengers from Sister Associations, invited to seats in the Association. J. F. Marsh, from the Cedar Creek Association, and Elder O. Churchill, from the Raleigh, accepted the invitation.

Invited brother J. H. Mills, editor of the *Biblical Recorder*, to a seat in the Association.

On motion, appointed a Committee on religious exercises. The Committee consists of the Pastor and Deacons of this (Carthage Church.

Appointed Elder J. C. Wilson, Claborn Justice, and Jordan Tyser, a Committee to arrange the business of this Association.

On motion, proceeded to the appointment of the usual Committees:

On Education.—Elder G. W. Purefoy, Elder D. C. Murchison, William Griffin.
On Foreign Missions.—Elder J. C. Wilson, Robert Lambert, G. P. Moore.
On State Missions—Elder R. R. Moore, M. M. Fry, R. S. Andrews.
On Periodicals.—Elder O. Churchill, C. B. Poe, T. J. Clark.
On Sabbath Schools.—Elder A. J. Emerson, Samuel Jones, Paschal Ellington.
On Finance.—Dr. S. E. Teague, C. Justice, T. J. Emerson.
On Temperance.—Terrell Brooks. W. C. Thagard, E. T. McIver.
On Church Letters.—Elder S. Gilmore, T. W. Coal, Jesse Johnson.

The Committee of arrangements submitted their report, which was concurred in and the Committee discharged

On motion, adjourned till to-morrow morning, 9 o'clock. Prayer by Elder G. W. Purefoy.

SATURDAY MORNING, 9 O'clock, October 2.

The Association met according to adjournment; religious exercises by brother Terrell Brooks.

The proceedings of last meeting read and approved.

Appointed Correspondents to Sister Associations, as follows:

To Beulah.—H. M. C. Stroud, A. Durham, Elder M. D. Andrews.
To Flat River.—Elder G. W. Purefoy, G. P. Moore, P. H. McDade.
To Cedar Creek.—Elder S. Gilmore, N. T. Tyson.
To Pee Dee.—Elders D. C. Murchison. William Lineberry, E. Crutchfield.
To Central.—Elder A. J. Emerson, Elder J. C. Wilson.
To Liberty.—Terrell Brooks, T. W. Matthews, Elder E. Crutchfield.
To Raleigh.—Elder G. W. Purefoy, Elder J. C. Wilson, G. P. Moore, William Griffin.
To Eastern.—Terrell Brooks, Elder R. R. Moore.

On motion, agreed that we appoint delegates to a new Association, to be formed in part out of this Asssociation. E. H. Straughan, Elder A. J. Emerson, W. D. Dowd, C. Justice, appointed.

The delegates of the fourth section, appointed a Committee to recommend the place, for holding the next session of this Association

The Committee on Education submitted, as their report, the report adopted at last Association, on this, which, after very interesting speeches by Elder Purefoy, (Chairman,) Elder Wilson, brother Mills, and others, was adopted and ordered to be published in the minutes.

REPORT ON EDUCATION.

The Committee on Education report that no subject possesses more interest at this time than the one under consideration. The political condition of our country, and the changes at work in both our social and our labor systems, require the adoption of measures looking to the education of our sons and daughters, on a more liberal scale than ever.

Schools should exist and be sustained in every community, and the advantages of collegiate training should be given to a much larger proportion of our youth than have heretofore been sharers in them.

Baptists, especially, are called upon to bestir themselves in this matter. Claiming, as they do, to hold the truth, it should be their glory to be able to vindicate and defend that truth against error and false doctrine in every form. Assured from history that their principles are more firmly established, as light thrown upon them from advancing civilization, and from the researches of the learned, they should not only not dread the light, but even covet investigation, and challenge scrutiny for their cherished faith.

The time is at hand when an educated ministry will be acceptable in every community, and, in many, absolutely demanded.

Brethren, we must develope and cultivate the gifts among us. God has use for them all. Within your own bounds there are at least one dozen young men who have their attention directed to the ministry. They need to be encouraged by you. Poverty may impair the usefulness of some of these, and prevent entirely others from engaging in the work, unless the churches shall see to it that they have the advantages of education placed within their reach.

We commend to your patronage Wake Forest College, Mt. Vernon Male and Female Seminary, and the Female Colleges at Oxford, and at Murfreesboro'. The Baptists of this Association should rally around Wake Forest College. The advantages it offers are greater than ever. Its system of instruction has been entirely revolutionized, and now fully meets the wants of the times.

Respectfully submitted,

WM. ROYALL, Chairman.

The Committee on Sabbath Schools, read their report, which, on motion, was laid on the table, for the present.

Appointed Elder D. C. Murchison, Elder G. W. Purefoy, E. Q. Sowell a Committee to re-arrange the sections of this Association.

On motion, letters of dismission were granted the following Churches, to join a new Association, on the North side of Haw River, viz: Antioch, Bethel, Chapel Hill, Mt. Carmel, Lystra, Pleasant Grove, Mt. Gilead.

On motion, adjourned till 2 o'clock, this evening. Prayer by Elder A. J. Emerson.

SATURDAY, 2 O'CLOCK.

Met according to adjournment. Prayer by Elder D. C. Murchison.

W. B. Owen and W. J. Bostic invited to seats, as delegates from Pee Dee.

The Committee to select the place for the next meeting of the Association, reported Rocky River Church, in Chatham County, as the place, at the usual time, Friday before the 1st Sunday in October, 1870. Elder D. C. Murchison to preach the Introductory Sermon, on Friday, at 12 o'clock.

On motion, agreed that we appoint a Treasurer of this Association. R. S. Andrews, appointed.

The Committee on Periodicals reported. Discussed by the Chairman, J. H. Mills, Elder Purefoy, and others, and adopted, and ordered to be published.

REPORT ON PERIODICALS.

Your Committee to whom this subject was referred, beg leave to report that this is a grave subject, and one which demands our immediate action. All Denominations have their organs, through which they disseminate their denominational principles, and by these organs many prosclytes are made.

The Baptists have various Periodicals, published for disseminating their faith, whose objects are worthy of patronage, and whose merits we do not wish to de-

preciate, but the *Biblical Recorder* evidently has the first claims on us, as it has been the organ of this Association for many years and proved to be orthodox in doctrine.

Much has been written and spoken on this subject, yet for the want of energetic laborers in each church, the desired object has not been fully accomplished. Therefore,

Resolved, That the Clerks of the different churches in this Association be requested to bring the claims of the *Recorder* before their respective churches, and use their influence in procuring all the subscribers they can for it.

ORIN CHURCHILL, Chairman.

The following resolutions, offered by Elder G. M. Purefoy, were adopted:

Resolved, As the harvest is great and the laborers few, it is the special duty of our Churches to pray the Lord of the harvest to send laborers into His vineyard.

Resolved, That it is the duty of our Churches to come together for religious exercises every Lord's day, whether they have preaching or not.

Resolved, That the discharge of this duty is well calculated to bring out ministerial gifts.

On motion, adjourned till Monday morning, 9 o'clock. Prayer by Elder S. Gilmore.

SABBATH.

Elder G. W. Purefoy preached, in the Baptist church, to a large and attentive audience from Matt. ix: 37–38. Elder A. J. Emerson preached, at the same hour, in the Presbyterian church, to a large assembly, from Acts viii: 4. Elder Churchill preached, in the Baptist church, in the afternoon, and Elder J. C. Wilson in the Presbyterian church. A collection was taken up for the beneficiaries at Wake Forest College, amounting to $27.45.

MONDAY MORNING, 9 O'CLOCK.

The Association met according to adjournment. Prayer by Bro. Terrell Brooks.

Proceedings of Saturday read and approved.

The Committee on Finance made their report.

REPORT OF COMMITTEE ON FINANCE.

Your Committee on Finance beg leave to report:

CHURCHES.	For Printing Minutes.	Home Missions.	Foreign Missions.	Total.	CHURCHES.	For Printing Minutes.	Home Missions.	Foreign Missions.	Total.
Antioch,	$2 50	$8 50	$5 00	$16 00	Moon'sChapel				
Brush Creek,	2 50			2 50	Mt. Gilead,	1 50	3 00	3 00	7 50
Bear Creek,	2 50	11 30	6 00	19 80	Mt. Zion,	1 00			1 00
Bethel,	2 00	8 00		10 00	Mt. Olive,	2 00	1 75	1 75	5 50
Bethlehem,	3 00	6 00		9 00	Mt. Carmel,	1 35			1 35
Cedar Falls,	2 20			2 20	Mech'ic's Hill	70			70
Columbia,	2 00			2 00	PleasantGrove				
Chapel Hill.	1 50			1 50	Pittsboro',				
Cool Spring,	2 00			2 00	Rive's Chapel,	3 00	8 70		11 70
Carthage,	2 00			2 00	Rock Spring,	1 50			1 50
Crane's Creek,	1 50			1 50	Rocky River,	2 00			2 00
Emmaus,	2 00	2 63	2 62	7 25	Sandy Creek,	1 00			1 00
Fall Creek,	1 50			1 50	Juniper Sp'ng	2 00			2 00
Gum Spring,	2 00	3 00		5 00	Friendship,	50			50
Love's Creek,	2 25			2 25	Bethany	1 75			1 75
Lystra,	2 25			2 25	St. John's,	1 50			1 50
Min'ral Spring	1 65	4 80	5 30	11 75					
May's Chapel,	2 00	7 50	7 50	17 00	Total,	57 15	65 18	31 17	153 50

S. E. TEAGUE, Chairman.

The Committee on Foreign Missions submitted their report, which was adopted and ordered to be published.

REPORT ON FOREIGN MISSIONS.

Your Committe on Foreign Missions, believe the subject of Foreign Missions to be a subject deserving the sympathies of every lover of Christ. We think God has clearly taught us in his Word that it is the duty of every Christian to aid in preaching the Gospel to every creature, by contributing a portion of his earthly substance for the support of this noble work.

Resolved, That we recommend the plan proposed by Bro. J. B. Taylor, Corresponding Secretary of the Southern Baptist Convention, as worth the consideration of every Baptist Church in our Association.

The plan is, that the members of each Church give as the Lord has prospered them, and that they send their donations to him without incurring the expense of an agent. All of which is respectfully submitted.

J. C. WILSON, Chairman.

The Committee on Temperance reported. Report adopted and ordered to be published.

REPORT ON TEMPERANCE.

The use of spiritous liquors, by professors of religion, is doing more injury to the cause of God in the world, than almost all other evils put together; and your Committee think that the time has come when judgment should begin at the house of God, and that the Church should awake on this subject, and clear herself of the mighty evil. Your Committee therefore recommend that each member of this Association refrain from the use of ardent spirits himself, and use his influence to induce others to do the same.

Respectfully submitted,

T. BROOKS, Chairman.

The Executive Committe reported. Report adopted and ordered to be published.

REPORT OF EXECUTIVE COMMITTEE.

Your Executive Committee report that, having but a small sum of money on hand during this year, it was deemed best not to incur indebtedness; but, at our meeting in May, we ventured to make two appointments, of a missionary character one in Randolph, and the other in Chatham, but as the brethren appointed did not labor to any extent at those points, we deem it unnecessary to give any further details. We have, therefore, expended nothing since the first of last January. We have, however, exerted ourselves in calling the attention of pastors and others to the importance of raising means to prosecute the work, and we are pleased to see, from the letters read before you, that a large number of Churches have sent up contributions for Missions. We hope that a systematic way of giving will soon be general in our churches. The work is great. Churches are coming into existence on our Southern border, even without assistance from us, and if we could send out and support energetic and pious Missionaries South and West of us, we might, by the blessing of God, build up churches to supply the places of those with whom we reluctantly part at the present meeting. Let us, then, not be idle during the present year. The Committee will no doubt expend the money sent up to this meeting, in forwarding the Missionary work within our own borders, without delay. We hope to hold meetings during the year at the time of the Ministers and Deacon's meetings, and we invite the counsel and co-operation of the brethren throughout the Association, in raising funds and assisting us to make the most judicious application of them. May the blessing of God attend the free-will offerings of His people for the spread of His Gospel.

We present the following financial statement:

Amount on hand at last Association,		$34 75
Received from Finance Committee at last Association,		142 32
" " R. R. Moore, Collecting Agent,		33 60
" " P. Ellington,		5 00
" " G. C. Guthrie,		2 00
" " R. M. Daniel,		1 00
" " W. A. McIntosh,		1 00
" " R. S. Andrews,		3 00
" " J. H. Crutchfield,		50
" " W. L. Wright,		35
" " Elder D. C. Murchison,		5 00
" " W. C. Rogers,		3 00
		$231 52

CONTRA.

Paid Elder R. H. Marsh, balance of third quarter's salary for preaching at Pittsboro', 1868,	$11 50	
Paid Elder Marsh, fourth quarter's salary,	25 00	
Paid Elder R. R. Moore, Missionary Agent,	179 77	
	$216 27	216 27
Balance in our hands,		$15 25

A. J EMERSON, Chairman.

The committee to re-arrange the sections of this Association reported. Report concurred in and ordered to be published.

RE-ARRANGEMENT OF SECTIONS OF SANDY CREEK ASSOCIATION.

FIRST.	SECOND.	THIRD.	FOURTH.
Fall Creek,	Love's Creek,	Mineral Spring,	Juniper Spring,
Brush Creek,	Rocky River,	Rives' Chapel,	Cool Spring,
Moon's Chapel,	Emmaus,	Bear Creek,	St. John's,
Columbia,	Mt. Olive,	Bethany,	Crane's Creek,
Cedar Falls,	Rock Spring,	May's Chapel	Carthage,
Sandy Creek,	Pittsboro'.	Gum Spring.	Bethlehem,
Mt. Zion.			Friendship.
			Mechanic's Hill.

There being a mistake of two dollars in the report of Finance Committee, ordered, that the Treasurer be charged with $55.15 instead $57.15, as shown in the Financial Report.

The Committee on Home Missions reported. Report adopted.

REPORT ON HOME MISSIONS.

Your Committee is pleased to report that the State Mission work is in progress, and is worthy of commendation. Also, the Executive Board of the Sandy Creek Association, is doing a good work. The motto of the Chairman is not to go in debt, but to work to the full extent of the funds in hand. So, if any ask, why so little is done? the answer is, because the means are too short for further operations. That this work may be in greater progress, we should all learn that the spirit of Missions is the spirit of the gospel; and that bountiful sowing must precede bountiful reaping, "not grudgingly, or of necessity, for God loveth a cheerful giver." Are funds wanted? All the treasures of the world are at the disposal of our God Shall we not pray to him for supplies? Are laborers in great demand? The hearts of all men are in the hands of our Father, who is the great King. He will be sought unto for all needed good to the extension of His Kingdom. The Church of Jesus is the Kingdom in the world. Separate agents may not carry on this work so extensively. It must be the church, for when Zion travails she bringeth forth. The command is, "Go ye into all the world and preach the gospel to every creature." Shall we tell the ministers to go preach on their own expenses, or shall we aid them as the Lord has prospered us? Therefore,

Resolved, That we, the delegates of this Association, will bring the subject of Missions before our Churches, in person, or will get some one to do so.

We, your Committee, do most earnestly recommend to all pastors to preach not less than one sermon to each Church in his charge on the subject of Christian benevolence.

R. R. MOORE, Chairman.

The Committee on Church Letters made their report.

REPORT.

Your Committee on Church Letters beg leave to report that the great need of the Churches, composing this Association, is a revival of pure and vital godliness. We recommend to the Churches, in sending up their letters, to see that they are in a more condensed form. S. GILMORE, Chairman.

The report of the committee, which was laid on the table, on Saturday, taken up and adopted, and ordered to be published. (See statement of Sunday Schools.)

The Treasurer presented his report, which was ordered to be published.

TREASUER'S REPORT.

Collection on Sabbath, for Education,	$27 46
Received of Finance Committee for State Missions,	65 18
" " " " Foreign Missions,	31 17
" For Printing Minutes,	55 15
	$178 91

R. S. ANDREWS, Treasurer.

The following resolution was unanimously adopted:

Resolved, That this Association return their most hearty thanks for the kind hospitality manifested towards the friends and delegates of this Association by the people of this vicinity, also to our Presbyterian and Methodist brethren, for the tender and use of their houses of worship.

After affecting closing addresses by Elders Purefoy and Wilson, and prayer by Elder J. C. Wilson, the Association adjourned to the time and place of next meeting.

W. D. DOWD, Moderator,
Carthage, N. C.

E H. Straughan, Clerk,
Pittsboro', N. C.

STATISTICAL TABLE.

CHURCHES.	PASTORS.	POST OFFICES.	CLERKS.	POST OFFICES.	Baptized.	R. by let.	Restored.	Dis. by let.	Excluded.	Deaths.	Missions.	Total.	Associa'n Fund.
Antioch,	Samuel Baldwin,	White Cross,	H. M. C. Stroud,	White Cross,	14	2		8	2	4	$10 00	149	$ 2 50
Brush Creek,	William Lineberry	Mud Lick,	W. H. Ellis,	Egypt,	35	4						90	2 50
Bear Creek,	A. J. Emerson,	Egypt,	E. H. McManus,	"	15	1		16	1	3	17 30	166	2 50
Bethel,	R. R. Moore,	"	S. C. Durham,	Chapel Hill,					3	1	8 00	98	2 00
Bethany,	D. C. Murchison,	"	Thomas C. Beal,	Egypt,	4	4						28	1 75
Bethlehem,	D. C. Murchison,	Gulf,	Daniel Hannon,	Carthage,	1				2	5	6 00	116	3 00
Cedar Falls,	T. W Mathews,	Reed Creek,	Nathan Kivitt,	Franklinsville,	4			1	1	2		82	2 20
Columbia,	T. W. Mathews,	" "	Y. M. C. Johnson.	"					2	2		62	2 00
Chapel Hill,	W. R. Gautney,	Hillsboro',	P. H. McDade,	Chapel Hill,		4		7		1		79	2 00
Cool Spring,	William Lineberry	Mud Lick,	D. O. Bryan,	Jonesboro',				2	3			79	2 00
Carthage,	S. Gil : ore,	Jonesboro',	S. C. Barrett,	Carthage,		3				1		64	2 00
Crane's Creek,	S. Gilmore,	"	E. D, Byrd,	Crane's Creek,					6	1		108	1 50
Emmaus,	J. C. Wilson,	Grove,	H. T. Moore,	Pittsboro',		1		2			5 35	89	2 00
Fall Creek,			H. R. Scott,	Fall Creek,					5	2		55	1 50
Gum Spring,	J C. Marcum,		J. S. Lasater,	Haywood,	3	6	1	1	5			120	2 00
Love's Creek,	William Lineberry	Mud Lick,	G. H. Fitts,	Egypt	20	1	1	9	3	1		123	2 25
Lystra,	J. P. Mason	Chapel Hill,	G.A. Oldham,	Chapel Hill,	1			9				109	2 50
Mineral Spring,	T. W. Mathews,	Reed Creek,	T. J. Emerson,	Egypt,				4			10 10	85	1 65
May's Chapel,	A. J. Emerson,	Egypt,	Jordan Tyser,	"	8			20	1	1	11 85	93	2 00
Mt. Gilead,	A. J. Emerson,	"	J. W. Hackney,	Hackney's X Roads	9						6 00	113	1 50
Mt. Zion,	R. R. Moore,	"	A. J. Patterson,	Patterson's Store,	1							63	1 00
Mt. Olive,	S. Gilmore,	Jonesboro',	S. D. Lewis,	Hadley's Mills,	9			2				72	2 00
Moon's Chapel,	R. R. Moore,	Egypt,	B. F. Marley,	Reed Creek,								71	
Mt. Carmel,	J. P. Mason,	Chapel Hill,	J. S. Tilley,	Chapel Hill,				2	5			71	1 35
Mechanic's Hill,			L. C. Stutts,	Carter's Mil's,					1			35	
Rive's Chapel,	A. J. Emerson,	Egypt,	W. D. Watson,	Egypt,		2		7	2	1	8 70	130	3 00
Rock Spring,	William Lineberry	Mud Lick,	R. S. Eubanks,	Pittsboro',					1	1		39	1 50
Rocky River,	R. R. Moore,	Egypt,	W. A. Lineberry,	Mud Lick,	11			1	1			52	2 00
Sandy Creek,	A. J. Gilbert,	"	M. Hewitt,	Troy's Store,					2			44	1 00
Friendship,			Joseph Upton,	Carthage,				2		1		22	50
Juniper Spring,	O. Churchill,	Chalk Level,	W. J. Thomas,	Jonesboro',	1			1	2			75	2 00
St. John's,	O. Churchill,	" "	P. C. Ferrell,	"	13	7						20	1 50
Pittsboro',	No delegate,											70	
Picasant Grove,	No delegate,											15	
					149	37	2	94	48	27	$83 30	2687	$57 20

SUNDAY SCHOOL STATEMENT.

NAME.	Male teach's	F. Teachers.	Scholars.	Male.	Female.	Meets.	What part of year.	Superintendents.	Address of Superintendents	REMARKS.
Antioch,	4	3	39	20	19	Ev.Sun.	April to Octob'r	Alvis Durham,	Chapel Hill,	Ten copies of Child's Delight taken.
Brush Creek,	4	4	50			"	All year round,	J. R. Lane, Eli Hickman	Foust's Mills,	Sup't and several scholars converted this year.
Bear Creek,	7	9	115			"	Closes in winter	T C. Womble,	Egypt,	Sends $3.10 for Missions.
Branch of Bear Creek at Tyson's Creek,	5	5	54			"	" "	Emsley Welsh, B. B. Phillips,	"	
Bethel,	7	4	46					M. M. Brewer,	Chapel Hill,	
Bethlehem,										
Cedar Falls,										
Columbia,			75							
Chapel Hill,	6	7	65			Ev.Sun.	All year round,	P. H. McDade,	Chapel Hill	24 copies of Child's Delight taken; trying to establish plan of Systematic Benevolence.
Cool Spring,										
Carthage,										
Crane's Creek,										
Emmau's,	6	4	86			Ev.Sun.	All year round,	E. H. Straughn,	Pittsboro',	20 copies of Child's Delight taken; 300 volumes in library.
Fall Creek,										Sabbath School.
Gum Spring,										Has Sabbath School.
Lystra,										
Love's Creek,	5	5	165			Ev.Sun.		H. H. Siler,	St. Lawrence,	
Mineral Spring,	4	3	30			"	Closes in winter	W. P. Wren,	Egypt,	
Mt. Gilead,	4	4	75			"		Wm. Griffin,	Pittsboro',	Sends $2 20 for Home and Foreign Missions.
Mt. Zion,	6	7	99	51	48	"	April to Octob'r	Sylvester Spoon,	Pattersons Store	Has 150 volumes in library; collections, $7.80.
Mt. Olive,			75					S. M. Lindsay,	Hadley's Mills,	
Mt. Carmel,										
Rive's Chapel,	3	2	45			"	Closes in winter	W. D. Watson,	Egypt,	Has a good library.
Rocky Spring,										
Rocky River,	3	3	40	22	18	"	" "	Wm. Brady,	Mud Lick,	Ninety-four uolumes in library.
Juniper Spring,										
Bethany,			30			"	" "	Elder D. C. Murchison,	Gulf,	
May's Chapel,										
Juniper Creek S. S., near Carthage,	2	2	22	8	4	"	All year round,	W. H. H. Lawhon,	Carthage,	

MINUTES

OF THE

ONE HUNDRED AND TWELVTH SESSION,

OF THE

SANDY CREEK BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

ROCKY RIVER, CHATHAM CO. N. C.

SEPT. 30—OCT. 3—1870.

RIDGEWAY, N. C.:

THOS. M. HUGHES, BOOK & JOB PRINTER.

1870.

PROCEEDINGS.

ROCKY RIVER, CHATHAM CO., N. C.
September 30th, 1870.

The Sandy Creek Baptist Association met with the Church at this place. The introductory sermon was preached by Eld. D. C. Murchison from Mathew 5 : ixv. The Moderator being absent, the Association was called to order by the Clerk. Religious exercises by Eld. Wm. Lineberry, who was appointed Moderator *pro tem.*

The following churches presented letters, which were read, and their delegates enrolled as follows:

Amniel,—T. J. Fuquay, C. M. Dickens.

Brush Creek,—J. T. Paschal, E. M. Welch, E. M. Edwards.

Bear Creek,—Eld, A. J. Gilbert,* A. G. Philips, H. E. Stinson.

Bethlehem,—J. A. Jackson, C. Black, Jesse Muse.

Bethany,—Eld. D. C. Murchison, E. D. Nall, L. Andrews.

Cedar Fall,—J. M. Pounds, J. M. Pugh, Whitson, Tipet.

Columbia,—J. M. Ingole,* E. L. York, John Hays.

Cool Spring,—W. E Petty, Sidney Wetherspoon,* D. O. Bryon.

Carthage,—Letter. No delegates.

Crane's Creek,—No letter.

Emmaus,—R. Webster, C. Crutchfield, H. T. Moore.

Fall Creek,—Emsley Welch, J. L. Pervis, W. H. Brewer.

Friendship,—*No delegates.*

Gum Spring,—G. P. Moore, R. S. Andrews, W. C. Thomas.

Love's Creek, –J. L. Smith, N. B. Bray, J. E. Teague.

Mineral Spring,—Eld. A. J. Emmerson, W. H. Emmerson, J. D. Hackney.

May's Chapel,—W. H. Burke, J. Tyser, J. C. Rogers.

Moon's Chapel,—T. W. Mathews, Dr. G. Clenderwood' B. F. Marley.

Mt. Zion,—Eld. E. Crutchgeld, S. S. Siler, Dr. A. J. Patterson.

Mt. Olive,—P. Ellington, G. Moore, S. D. Lewis.

Mechanic's Hill,—No delegates

Pittsboro',—No delegates.

Rives' Chapel,—John Emmerson, A. S. Dowd, Dr. W. D. Watson.

Rock Spring,—S. P. Moore, Eubank,* M. Dismukes.*

Rocky River,—Eld. Wm. Linebery, W. Jones, W. W. Edwards.

Sandy Creek,—P. Frasier,* M. Kivett, S. Staly.

Juniper Spring,—No delegates.

Jonesboro',—W. M. Brooks, A. Hunt, A. McIver.

On motion, proceeded to the election of Moderator. Elder William Lineberry elected,

Invited Ministers present to seats with us. Elds. J. L. Mc Iver and S. Gilmore, accepted the invitation.

Invited Correspondents from sister Associations to seats with us.

Appointed the Pastor and deacons of this, (Rocky River Ch.) a Committee on Religious Exercises.

Appointed Eld. D. C. Murchison, Dr. W. D. Watson, and Jordan Tyser, a Committee of Arrangements.

On motion, appointed the following committees.

On Education.—Eld. S. Gilmore, Dr. W. D. Watson, P. E. Ellington.

On Foreign Missions.—Eld J. L McIver, G. P. Moore, Green Moore.

On State Missions.—Eld. E. Crutchfield, P. S. Andrews, A. S. Dowd.

On Periodicals,—Terrel Brooks, W. C. Petty, J. Emmerson.

Temperance.—Eld. S. Gilmore, W. C. Thomas, S. S. Tyler.

Church Letters.—Eld, E. Crutchfield, W. W. Edwards, J L. Smith.

On motion adjourned till to-morrow morning 10 O'clock, prayer by Dr. W. D. Watson.

Saturday Morning, Oct. 1, 10 O'clock.

The Association met according to adjournment, prayer by Eld. E. Crutchfield.

The committee of arrangement presented their report which was adopted.

The proceedings of last meeting, read and approved.

Read Constitution and rules of Decorum.

Invited ministers present to seats with us D. Hackney and Terrel Brooks licentiates accepted the invitation.

Called on corespondents to sister Associations to report, they all failed to attend.

Received a petitionary letter from a newly constituted church in Moore county, called Ammed, the prayer of the petitioners granted, and the right hand of fellowship extended to her delegates.

Appointed corespondents to the following Associations :

To Beulah, Eld. A. J. Emmerson, Dr. A. J. Patterson, G. Moore.

To Flat River, Eld. S. Gilmore, G. P. Moore. E. H. Straughan.

To Cedar Creek, Eld. J. L. McIver, W. C. Petty, and D. O. Bryen.

To Pee Dee, Eld. D. C. Murchison, Dr. W. D. Watson, Jesse Muse.

To Central, Eld. A. J. Emmerson, W. C. Thomas, S. P. Moore.

To Liberty, T. W. Matthews, S. S. Siler, J. D. Hackney.

To Raleigh, D. Hackney, R. S. Andrews W. C. Thomas.

To Eastern, Terrel Brooks. J. W. Calder, J. Tyser.

To Mt. Zion, Eld. D. C. Murchison, Eld. William Lineberry. Richard Webster, Paschal Ellington, E. H. Straughan.

The committee on Foreign Missions submitted their report pending which the Association adjourned to 1½ O'clock.

Resumed business.

The report discussed by Dr. W. D. Watson, Eld. Murchison and others, and unanimously adopted.

REPORT ON FOREIGN MISSIONS.

Your committee on Foreign Missions feel assured that the Word of God makes it obligatory on every follower of Christ to contribute of his substance in support of the Redeemers kingdom on earth:

Resolved, That we recommend the plan proposed by Brother J. B. Taylor, Corresponding Secretary of the Southern Baptist Convention, as worthy of adoption by every Baptist church in our Association. The plan is, that the members of each church give as the Lord has prospered them; and that they send their contributions to him, without incurring the expense of an Agent. All of which is respectfully submitted.

J. L. McIVER, Chairman.

The committee on State Missions made their report, which was advocated by Eld. E. Crutchfield, T. W. Matthews and others, and unanimously adopted.

REPORT ON STATE MISSIONS.

Your committee on State Missions are pained to report that, so little has been done in the great and glorious work of State Missions, for the want of means and men to prosecute the work. They are also pained to know the fact that, while other societies have their Itinerants traveling and penetrating every nook and corner at great expense, we who have the truth, and the whole truth, are so careless and indifferently cold, and so contracted towards said Missions ; spending our money and strength in gratifying our carnal pleasures and the vanities of this life. Oh that professed friends of Christ and Bible Christianity would rise up with their sufficiency in Christ, and go to work in his might, we think the time would soon come when one could chase a thousand and two put ten to flight. In view of what we think might be done and in order to accomplish a matter so desirable we suggest that the Association advise the churches to exact a contribution from each member of their church in proportion to their several abilities in order to carry on this great work.

Respectfully submitted,

E. CRUTCHFIELD, CHAIRMAN.

A. C. Jones appeared as corespondent from the Liberty Association, and was invited to a seat. Elders A. J. Emmerson, S. Gilmore, William Lineberry, elected to preach on Sabbath.

The committee on Temperance submitted their report, pending the discussion of which on motion, adjourned till Monday morning 9 o'clock prayer by Elder S. Gilmore.

REPORT ON TEMPERANCE.

Your committee on Temperance submit the following report:

That the cause of God and humanity demand that the members of our churches be temperate in all things. We recommend, therefore, that all of our churches require that their members conform strictly to the teachings of the word of God on this subject. And in view of the fact, that some of the churches of this body are retaining members, who are indulging in the sin of intemperance, we recommend, that if any church of this Association, persist in this course, and will not withdraw her fellowship from such members, that this body withdraw her connection from such church.

S. GILMORE, Chairman.

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SABBATH.

The day being very rainy there were only two Sermons, Eld. A. J. Emmerson preached from Gal. 5 : 13, after which a collection was taken up for the B. S. Convention amounting to $20,00.

Eld. S. Gilmore preached in the afternoon, from Joshua 24 : 15, Eld. Crutchfield preached at night a very impressive Sermon.

MONDAY MORNING, 9 O'CLOCK OCT. 3rd.

The Association met according to adjournment prayer by Terrel Brooks, proceedings of Saturday read and approved. Roll called and absentees noted,

The unfinished business of Saturday taken up, which was the report on Temperance, report adopted.

The business of the Association suspended to give bro. A. C. Jones an opportunity of stating the condition of his Church at High Point and taking up a collection.

The committee on Education submitted their report, after interresting speeches by Eld. Crutchfield and others, it was unanimously adopted,

COMMITTEE ON EDUCATION.

Your committee on Education beg leave to report:

That we deem no subject of greater interest to the church than that of education, and would urge every church to give it its early attention. He should remember that Christ selected his disciples and teachers from among those who were poor in this worlds goods, and is still doing it at the present time. He is continually opening up ways for saerifice, and offering us opportunities to use his blessings to his names glory. There are many young men of our church who feel disposed to preach the Gospel. Shall we educate them? Your committee believe this to be the duty of the Church.

We would recommend Wake Forest College, as worthy the support of every Baptist.

W. D. WATSON, Chairman.

The report on Periodicals presented, advocated by Elds. Crutchfield, Murchison and others, and unanimously adopted.

COMMITTEE ON PERIODICALS.

Your committee on Periodicals, would report that this is a subject which claims the attention of all our churches. There are various papers published which are worthy of our patronage. But the BIBLICAL RECORDER has the first claims upon us, it being the oldest paper within our bounds, and has been the organ of our denomination for many years, holding up Baptist doctrine in it's pure light. We would urge, then, that the delegates from the various churches composing this Association, bring the claims of this paper before their churches and procure as many subscribers as they can for it.

Respectfully submitted,

T. BROOKS, CHAIRMAN.

The committee on Sabbath Schools submitted a tabular statement which was ordered to be appended to the Minutes.

The committee on Church Letters reported, report adopted.

COMMITTEE ON CHURCH LETTERS.

Your Committee on Church Letters, beg leave to report. Upon an examination of the letters from the different churches, we find that quite a number of them have had glorious revivals, and a goodly number have been added to the churches. The others seem to be in a cold state. Most of the churches have Sunday Schools taught in their Meeting-Houses with good success.

We your committee recommend the following resolution:

Resolved.—That this Association advise the churches to make their letters as short as possible.

ENOCH CRUTCHFIELD, Chairman.

The committee to select the place of holding the next Association reported Bethany, near the Gulf, Chatham County, at the usual time, Friday before the 1st Sunday in October, 1871.

Eld. A. J. Emmerson appointed to preach the Introductory Sermon, on Friday at 12 o'clock.

The Treasurer made his report, which was ordered to be published with the minutes.

The Executive Board presented their report, adopted, Dr, W. D. Watson, W. D. Wren, and E. H. Straughan an Executive board. Appointed brethren J. L Smith, J, D. Hackney, J. D. Paschal, Solomon Womble, W. C. Petty to labor in organising Sunday Schools in destitute portions of the different sections of the Association.

Appointed the following deligates to the Baptist state Convention, Elder A. J. Emerson, Elder D. C. Murchison, Terrel Brooks, W. C. Petty, G. P. Moore, E. H. Straughan, Jordan Tyser.

Appointed all the Ministers of this association a presbytery to attend at Love's Creek, for the purpose of ordaining bro. D. Hackney, on the 4th Sunday in November next.

The following resolution unanimously adopted

Resolved. That the thanks of this association are due and are hereby tendered to the friends of this vicinity, for their very generous hospitality in supporting this body during its session.

On motion adjourned to the time and place of next association. Prayer by Eld A. J. Emerson.

WILLIAM LINEBERRY, Moderator.
Mudlick N. C.

E. H Straughan, Clerk,
Pittsboro, N. C.

REPORT OF TREASURER.

CHURCHES.	Printing Minutes.	Home Missions.	Foreign Missions.	Education.	Total.
Brush Creek,	2 50				2 50
Bear Creek,	3 00				3 00
Bethlehem,	2 00				2 00
Bethany,	1 50				1 50
Cedar Falls,	3 00				3 00
Columbia,	2 00				2 00
Cool Springs,	2 00	3 00			5 00
Carthage.	1 00				1 00
Crane's Creek,					
Jonesboro',	2 50				7 10
Emmaus,	2 00	2 00	2 60		2 00
Fall Creek,	2 00				2 00
Friendship,					
Gum Spring,	2 00	4 00	2 00		8 00
Juniper Spring,					
Love's Creek	2 75				2 75
Mineral Spring,	1 45				1 45
May's Chapel,	2 00	5 00	5 00		12 00
Moon's Chapel,	1 25				1 25
Mt. Zion,	1 50				1 50
Mt. Olive,	2 00	13 35			15 35
Mechanic's Hill,					
Pittsboro',					
Rive's Chapel,		5 70	1 00		6 75
Rock Spring,	1 50				1 50
Rocky River,	1 00				1 00
Sandy, Crek,	1 00				1 00
Ammiel,	1 00				1 00
	40 95	33 05	10 60		84 60

R. S. ANDREWS, Treasurer.

REPORT OF TREASURER OF EXECUTIVE COMMITTEE.

RECEIPTS.

Balance on hand at last Association	$ 15 25
Received of W. A. McIntosh,	1 00
" W. D. Dowd,	5 00
" Rive's Chapel pr T. Brooks	50
" " " A. S. Dowd	1 55
" Moon's Chapel, R. R. Moore,	2 20
" J. C. Rogers,	1 00
Treasurer of the Association	33 00
Total amount received	$59 50

CONTRA.

Appropriated for Elder Brooks services at Fork Creek meeting house in Randolph	$8 00
Do. for Elder Mathews	33 00
	$41 00
Balance in hands of Executive Committee	$18 50

We employed Brethren Terrel Brooks and T. W. Mathews to hold a meeting of days at Fork Creek Meeting House in Randolph county in last, and since that time Bro. Matthews has attended and preached at that point monthly, and we trust that good has been done there, and that if judicious efforts were continued, a church would soon be constituted. But we are in doubt whether to make an appointment there for the future, for one reason only, and that is, we think it probable if a church were built they would join the Pee Dee Association, and the question arises, whether we are not invading their territory. If this be not a sufficient reason to stop, then there is much to encourage us to go on with this work.

A. J. EMERSON, Chair'n.

STATISTICAL TABLE.

CHURCHES.	PASTORS.	P. OFFICES.	CLERKS.	POST OFFICES.	Additions. By Bap'm	Additions. By Letter.	Additions. Restored.	Dis'm'n. By Letter.	Dis'm'n. Excluded.	Dis'm'n. Deaths.	Total.	Missions.	Fund Associations.
Ammiel,	O. Churchill,	Pocket,	C. M. Dickens,	Chalk Level.	4	7	0	0	0	0	11		1 00
Brush Creek,	William Lineberry,	Mud Lick,	W. H. Ellis,	Fgypt,	1	6	0	1	0	0	100		2 50
Bear Creek.	A J Emmerson,	Egypt,	E. H. McManus,	"	18	0	0	3	2	0	177		2 50
Bethlehem,	J. M. Baldwin,	Cedar Fall,	Daniel Harmon,	Carthage.	15	0	0	0	2	3	126		2 00
Bethany.	D. C. Murchison,	Gulf,	T. C. Beal,	Gulf,	17	0	0	0	1	0	43		1 50
Cedar Falls,	Benjamin Lanier,	Newmarket,	Nathaniel Kivett,	Franklinsville,	8	1	3	2	3	1	88		3 00
Columbia,	" "	"	John Hays,	Franklinsville,	0	2	0	1	0	0	61		2 00
Cool Spring,	William Lineberry,	Mud Lick,	D. O. Bryan,	Jonesboro,	0	0	0	3	0	0	80	3 00	2 00
Carthage,			S. C. Barrett,	Carthage,	0	0	0	1	0	1	63		1 00
Cranes Creek,	No letter. Total last	year,									89		
Emmaus,	William Lineberry,	Mud Lick,	H. T. Moore,	Pittsboro',	0	4	0	4	0	1	77	4 60	2 50
Fall Creek,	" "	" "	T. B. Scott,	Fall Creek.	23	0	0	0	2	0	84		2 00
Friendship,	No letter total last	year,									22		
Gum Spring,	William Lineberry,	Mud Lick,	J. S. Lasater,	Haywood,	4	3	0	2	0	1	126	6 00	2 00
Love's Creek,	" "	" "	G. H. Fitts	St. Lawrence,	13	4	1	10	3	1	100		2 75
Mineral Spring,			T. J. Emmerson,	Egypt,	0	3	0	8	0	1	80		1 45
May's Chapel,	William Lineberry,	Mud Lick,	Jordan Tysor,	Pittsboro,	0	1	0	0	0	1	93	10	2 00
Moon's Chapel,	E. Crutchfield,	Franklinsville;	O. S Edwards,	Marley's Mils,	0	0	1	0	0	1	74		1 25
Mt. Zion,	T. W. Mathews,	Reed Creek,	A J. Patterson,	Patterson's Store	3	0	0	0	0	0	67		1 50
Mt. Olive.	S. Gilmore,	Jonesboro,	S. D. Lewis,	Hadley's Mills,	0	0	0	0	1	0	69	13 35	2 00
Mechanics Hill,	No letter. Total last	year,											
Rives' Chapel,	A. J. Emmerson,	Egypt,	W. D. Watson,	Egypt.	9	1	0	9	2	0	103	5 75	2 00
Rock Spring.	William Lineberry.	Mud Lick,	R. S Eubank,	Pittsboro',	0	0	0	0	0	0	80		1 50
Rocky River,	Daniel Hackney,	St Lawrence,	Jesse Johnson,	Mudlick.	1	0	0	0	0	0	83		1 00
Sandy Creek,	J. L. Smith,	St. Lawrence,	Solomon Staly,	"	0	0	0	2	1	0	41		1 00
Juniper Spring,	No letter. Total last	year,									75		
Jonesboro',	O. Churchill,	Pocket,	P. C. Ferrell	Jonesboro'	7	15	0	0	0	0	42		2 00
Pittsboro',	No delegates,												
					137	47	5	46	17	11	2055	42 70	42 45